THE NEW CENTURY SUNDAY SCHOOL

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THE NEW CENTURY SUNDAY SCHOOL

REPRESENTATIVES ATTENDING THE CONFERENCE

(*For Key see page* 120.)

THE NEW CENTURY SUNDAY SCHOOL

The British and American Members of
The International Lesson Committee
In Session. London 1907.

THE DISCUSSIONS

EDITED, WITH AN INTRODUCTION, BY

THE REV. FRANK JOHNSON

EDITOR OF *THE SUNDAY SCHOOL CHRONICLE AND CHRISTIAN OUTLOOK*

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INTRODUCTION.

THE Conference of the International Lessons Committee, which concluded a three days' session in London on the 21st of June 1907, was of exceptional interest and importance. No such assembly of the American and British members has been held before during the entire history of the International federation, and it is unlikely that another will be held covering the same ground with equal frankness and thoroughness of discussion. The Conference was the logical outcome of and sequel to the important conference held last November in London under the ægis of the Sunday School Union, the addresses and proceedings of which are given in the volume *Bible Teaching by Modern Methods.** And it is striking evidence of the enthusiasm for the Sunday School felt by the American workers, that not less than £750 was raised to bring eight members of the American Committee to the Conference. Taken together, the Conferences yielded results which can be termed, with strict accuracy, "epoch-making."

Among the chief things attained must be ranked

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first, the decision to make the International Lessons cover the whole range of the Sunday School. For some years there has been a tendency, in the name of Uniformity, to cut off the Primary and Senior departments from International leadership, and to abandon them to such guidance as individual or denominational interests might offer. It has been perceived at length that the principle of Uniformity requires an evolutionary adaptation to changing needs. To exclude any portion of the School from the advantages of International direction and counsel is to shirk responsibility and to limit the basal idea of a Uniform Lesson for the entire School. The decision reached by the Conference means that the studies of the School in all its departments will ultimately be guided by the International Lessons Committee, and that the Courses prepared will be moulded by the laws of the child mind and adapted to the interests and claims of the main periods of child development. This principle will make the International Lessons system educationally sound.

In the second place, while the Committee was at one in the conviction that the problems and controversies of Biblical criticism have no place in the Sunday School, it was also unanimous in affirming that the courses of Lessons prescribed should be planned in the light of modern Biblical knowledge. The revelation of God's will has been given to us as a process in history; and it is

essential that the Sunday School should recognise this by consecutive study which will bring out clearly the meaning of the Poetical and Prophetical books of the Old Testament, and of the Epistles of the New Testament. In practice this requires that the first draft of each cycle of lessons should be prepared by Biblical scholars who to faith and love have added the specialised knowledge of the history of the Book to be taught. This will make the International Lessons system a serious factor in the Bible teaching of the young, and a defence against the modern attacks upon the inspiration and authority of Holy Scripture.

Next, all this is to be done in subordination to the evangelical and practical aims of the Sunday School. It was abundantly evident throughout the Conference that the members were men of evangelical faith, and in actual touch with the possibilities of the average school and teacher. They are not likely to be led into a dream-world where children are theologians and teachers are learned professors. So far from the changes advocated making Sunday School instruction less human, more difficult, and less fruitful, they will make it more living, and fuller of interest for teachers and taught. All teaching is easier, pleasanter, and more effective that obeys the laws which govern the child mind, and that proceeds along the lines of natural development both of the person and of the subject. This truth has been

a joyful discovery to Primary workers who have reorganised their departments on modern lines; and, under the new conditions, their experience will be repeated in due time along the whole range of the School.

It is a minor point, but one showing the practical character of the discussions, that the Review Lesson—that bugbear of the average teacher—has been given a new position and quality, which will go far towards making it one of the most popular, as it is one of the most necessary, lessons in the course of study. Similarly, the plan to be adopted in regard to the Golden Texts will be the first step towards reviving the excellent method of former days, of memorising the choicest passages of the Bible at the period when the memory is freshest and most tenacious.

The significance, therefore, of the Conference will be evident to every person who is on the inside track of the International Lessons system. Evangelical fervour, modern Biblical knowledge, and educational science are to unite in the work of teaching the Bible to the world's children. And not only are America and Great Britain to continue their co-operation, but it is proposed to widen the area of representation upon the Committee by appointing corresponding members from every part of the world. This step seems to be required by the determination to give free play to the missionary impulses set in motion by the

Rome Convention. Henceforward the Sunday School will take a more seriously considered place as a religious educational force, by virtue of which it will be able to fill worthily a more prominent place in the evangelisation of the world. It will be increasingly represented in the great centres of heathenism by men and women whose hearts have been fired with love to Christ in a Sunday School class. For the purpose of giving assistance to teachers in this noble aim, greater emphasis will be placed upon the missionary aspects of the Bible. To set aside a definite missionary Sunday might have its value, but this would be less than that attaching to a missionary spirit which pervades all the lessons and takes advantage of every occasion offered for enforcing the command of our Lord, and the needs of the non-Christian races. It may not be possible to appoint many missionaries upon the Committee, nor to adopt the suggestion thrown out that the "International Lessons" should be known in future as the "World's Lessons," but it is certain that the world view will be maintained, and the federation for Lessons selection made as wide as possible.

Time, of course, will be required to give effect to these aims and decisions. A measure of independence for experiment will be demanded, and changes that may eventually win universal assent cannot be carried out at once. Nor must it be forgotten that the conditions under which

the American and British sections work, and the needs of the Schools they serve, are in some respects different. The American Committee is responsible to the International Convention, the next meeting of which will be held at Louisville in 1908, when a new Committee will be appointed. It is improbable that such a revolution in the *personnel* of the American section of the Committee will take place as to make void the adhesion given by the present Committee to the new policy. It is the more unlikely since America has for some years been moving independently in the direction indicated. Still, we must concede the liberty that we claim, and be prepared to give and take in order to maintain International co-operation. That spirit ruled the entire deliberations of the recent Conference, and made the discussions singularly pleasant and harmonious. There was plenty of fire and freedom of speech, but there was also evident the chastened restraint and fine tolerance of men who recognised oneness of aim in Christ. All were united in the aim of constructing, by united counsel, a curriculum of Bible study for the children of the world, and in the desire so to work it by united endeavour as to win the world for Christ and His Church.

Possibly some may fear that the resolutions involve a surrender to "academic" and "higher critical" influences. The fear, should it arise, will be entirely without ground. The International

Lessons Committee have had too long an experience to accept Courses that do not keep in view the needs of the child, the capacity of the average teacher, and the primary aim of religious instruction. Nor will they ever consent to the deflection of the class-time —so brief and precious—from the message of the Bible to a study of critical methods, and of the problems raised by historical and literary criticism Nor have the Biblical scholars, who have thrown themselves with such conspicuous zeal into the task of framing an ideal curriculum, suggested anything of the kind. What they desire is the desire of us all, that the revelation of God as He has given it to man should be intelligently taught and mastered, and that the Courses of study should be adapted to the laws of child development. We are to love the Lord with all our heart and with all our soul, and also with all our mind. Teaching that does not appeal to the intellectual powers is impoverished, and detaches from the service of God one of man's most glorious gifts, the gift of reasoning intelligence. In other words, the evangelism of the future will be of an Evangelical educational type. It will cease to be merely impulsive and occasional; and will seek to build up a living faith by a sound knowledge of the Bible, which must ever be supreme as the revealer of the Lord Jesus Christ as the Saviour, King, and Friend of mankind.

The co-operation of America and Great Britain at the present juncture also seems to us to be a guar-

antee that science will not usurp religion. Owing to the secularisation of elementary education in the States, the American workers are compelled to put the stress on the spiritual element in the Sunday School. They are the last persons to wish to re-make the Sunday School in the image of the day school; and their desire to co-operate with Great Britain is greatly influenced by the spiritual bias of our workers here. When they plead for educational efficiency, their meaning is *efficiency for moral and religious ends.* With us the pendulum tends to swing in the reverse direction. Our elementary education is threatened with a transformation of the day school, in which definite religious teaching will disappear. In that event the Sunday School must supply the lost factor, and so clearly is this seen that teachers are being urged on all hands to equip themselves more highly for their work as evangelists and religious instructors. Both countries, then, need each other, and have something to contribute to each other's special needs.

Another significant circumstance is the missionary activity of the Churches in the States and in Great Britain. The Rome Convention definitely attached the Sunday School to this expanding force, and took steps to make the Institution a more effective instrument of it. In the future the School will contribute more in money and life to the cause of Foreign Missions, and will be found to be the most fruitful of all the Churches' missionary agencies.

The fact that by a kind of reflex action the Christian missionaries in the Chinese Empire have resolved to launch a Sunday School Union, and to elevate the School as a Christianising power, is also most striking and impressive. Taken together, they are overwhelming proof that the educational emphasis cannot drown the evangelical. Everywhere in the truly Christian area we witness a movement along spiritual lines, and the parallel movement along scientific lines is for richer and fuller spiritual results.

FRANK JOHNSON.

THE CONFERENCE:

ITS DISCUSSIONS AND RESOLUTIONS.

FOREWORD.

AT the important Conference of Biblical Scholars and Sunday School Experts, held under the auspices of the Sunday School Union, in London, in November 1906, one of the resolutions unanimously adopted was the following:—"This Conference urges upon the Council of the Sunday School Union that the time has now come to consider the necessity of remodelling the International Lesson system, to bring it more into line with the needs of the modern Sunday School; and asks that the Council shall take such steps as may be necessary to ensure the discussion of this matter by the International Lesson Committee."

Immediate steps were taken to give effect to this resolution, and communications were opened with the American section of the Committee. At first it seemed possible to utilise the Rome Convention for a meeting of the British and American sections, but it was found that few of the British

members would be able to get to Rome. With the courtesy, consideration, and indifference to personal inconvenience which have marked the American brethren throughout, the suggestion was made to hold the Conference in London, at the close of the Rome Convention. This plan was adopted, the idea being that a session of one day would suffice. When, however, both Committees came to go into the matters to be discussed, it was resolved to set no time limit to the discussions.

As is generally known, the American Committee is elected by the International Convention, and the then Chairman and Secretary of the Convention Executive Committee (Dr. G. W. Bailey and Mr. W. N. Hartshorn) strongly urged that the entire lesson system be thoroughly surveyed in the light of first principles, of modern needs, and of the experience of the past thirty-five years. It was pointed out that no such Conference had ever before been held, and that the occasion was likely to be momentous in its results; and, further, that the bringing of members of the American Committee, at considerable cost, from the United States and Canada to meet the British brethren, was an effort and expense that required the Conference to deal with the questions raised in the fullest and most exhaustive way.

Arrangements were accordingly made on this basis. The British section had several meetings to frame the agenda, which was submitted to the American delegates; the Council Chamber of the

Baptist Church House—an admirable room for the purpose—was obtained; and provision was made for continuing the Conference for three full days; and on Tuesday evening, the 18th of June, a small sub-committee met for the purpose of determining the by-laws of the Conference, the Chairmen, the order of proceedings, etc.

FIRST SESSION.

THE *PERSONNEL* OF THE CONFERENCE.

ON Wednesday morning, the 19th of June, the Conference assembled in the pleasant summer sunshine which proved to be a symbol and prophecy of the entire proceedings.

The following members of the International Lesson Committee were present at the opening session :—

REPRESENTING THE BRITISH SECTION OF THE COMMITTEE.

The Rev. W. F. ADENEY, M.A., D.D., Principal of Lancashire Independent College, Manchester.

F. F. BELSEY, Esq., J.P., Chairman of the Council of the Sunday School Union, London.

The Rev. ROBERT CULLEY, Book Steward of the Wesleyan Methodist Sunday School Union.

The Rev. A. E. GARVIE, M.A., D.D., Principal of New College, London (Congregationalist).

The Rev. S. W. GREEN, M.A., Professor at Regent's Park Baptist College.

The Rev. FRANK JOHNSON, Editor of *The Sunday School Chronicle and Christian Outlook.*

The Rev. C. H. KELLY, Ex-President of the Wesleyan Conference.

Professor A. S. PEAKE, M.A., D.D., Dean of the Faculty of Theology, and Professor of Biblical Exegesis, University of Manchester.

The Rev. ALFRED ROWLAND, B.A., LL.B., D.D., Chairman of the International Lessons Committee, British Section, and Ex-Chairman of the Congregational Union of England and Wales.

EDWARD TOWERS, Esq., President of the World's Third International Convention.

CHARLES WATERS, Esq., Member of the Sunday School Union Council, Founder and Honorary Secretary of the I.B.R.A.

W. H. GROSER, Esq., B.Sc., Senior Honorary Secretary of the Sunday School Union, London —*Secretary.*

REPRESENTING THE AMERICAN SECTION.

J. R. PEPPER, Esq., Methodist Episcopal Church, Memphis, Tenn.

Professor I. M. PRICE, LL.D., etc., University of Chicago.

The Rev. Principal REXFORD, D.D., Diocesan College, Montreal.

The Rev. M. RHODES, D.D., Evangelical Lutheran Church, St. Louis.

The Rev. J. P. STAHR, D.D., Reform Church, Lancaster, Pa.

The Rev. B. B. TYLER, D.D., Christian Church, Denver, Col.

The Rev. A. F. SCHAUFFLER, D.D., New York—*Secretary.*

The Secretaries (Dr. A. F. Schauffler and Mr. W. H. Groser, B.Sc.) moved the following resolutions, which were adopted:—

1. That the following friends be invited to act as corresponding and occasional members of the International Lessons Committee, during its present sessions, but without voting power:—

   THOS. G. ACKLAND.
   Dr. G. W. BAILEY.
   G. BELL.
   The Rev. CAREY BONNER.
   FRANK CLEMENTS.
   JAS. S. CROWTHER.
   W. N. HARTSHORN.
   MARION LAWRANCE.
   DUNCAN LOVE.
   W. B. M'CRILLIS.
   E. K. WARREN.
   F. A. WELLS.

2. That Dr. Rowland and Dr. Elson Rexford be appointed Chairmen of the Conference in the much regretted absence of Dr. Potts, and that Prof. Ira M. Price and Mr. F. F. Belsey be appointed Vice-Chairmen, should their services be required.

After prayers by Dr. RHODES and the Rev. C. H. KELLY, Dr. A. ROWLAND said: "I am sure we all profoundly regret the absence of our friend Dr. Potts, to whom we are so largely indebted; and doubtless it will be in accordance with your wishes that we should prepare a resolution expressive of sympathy with him in his indisposition, and of the hope that his life and his services to the Church may be prolonged for years to come.

"It is my duty, and it is my very great pleasure, to extend a cordial welcome to our friends who have come to us from the United States and from Canada, and from Australia too. We heartily welcome you, dear brethren from the other side, and we trust you will not only have great pleasure yourselves in attending this Conference in the intercourse we shall have, but at the same time you will give us some inspiration and guidance for the future.

"Probably you all know that the arrangements for this gathering are somewhat different from those that were originally intended. First of all, the members of the English Committee thought it desirable to ask the members of the American Committee to have a consultation, but we soon found that there were friends who were not officially connected with the International Lessons Committee who were present at this time in England, who take an enthusiastic and intelligent interest in this great work; and I think it will in be in

accordance with the wish of all of us that these should be corresponding and occasional members of this Conference.

"I need not say anything with regard to the value of the International Course. It has done noble service in the past, and I, for one, hope that it may continue for all the future, and that nothing will arise that is likely to bring about a disruption between the one side and the other.

"There has been some dissatisfaction on this side with the International Lessons as they have been prepared. It is possible that we have been occasionally a little too conservative; that we have not sufficiently recognised that there has been progress in the Divine revelation as given to us in Holy Scripture. In addition to this, many of those who are instructed in our Sunday Schools are reading widely, with the result that various sorts of questions have been raised in the minds of some of our young people that we ought to deal with a little more directly than we have done in the past.

"We meet together, I am sure, with a deep sense of responsibility, feeling that what we do and plan may to a considerable extent affect the religious teaching of the young people in all parts of the world. Remembering this, and realising the sacredness of the Holy Scriptures with which we have specially to deal, I am quite certain we shall have

a very reverent discussion, as well as one of mutual consideration on the part of those who are here.

"There are one or two suggestions that I think should be made by our Secretaries before we proceed to the actual business of the Conference; but first, an expression of sympathy with Dr. Potts should be sent out from us as a body."

Mr. F. F. BELSEY: "As representing the English brethren, I move that we communicate with Dr. Potts, and send him a very hearty expression of our sincere sympathy, and express the hope that God may restore him speedily to his sphere of usefulness." This motion was seconded by Dr. RHODES, and carried.

Dr. SCHAUFFLER: "It may be wise for me to make a statement with regard to the position on our side of the Atlantic.

"In 1903, Dr. Potts, Mr. Marion Lawrance, and myself had a conference with some of our British brethren with regard to the blocking out of an outline of a six years' course of lessons. We agreed that if our British friends would block out lessons for 1912 to 1917, we would, as far as possible, adopt that course.

"In the next place, with regard to the lesson outline in general, for the past twelve years our Committee in blocking out its outline has been

governed very largely by the biographical thought. This happened because we believed that scholars are more interested in what men do and say, than they are in doctrine, prophecy, literature, or in poetry. Therefore we wove in poetry or prophecy or Epistle, so that it should form part of the biography. This will explain some of the omissions and some of the insertions of topics for the lessons.

"Next, a word in regard to the Primary and Advanced Courses. In 1896, when a Lessons Committee was elected in Boston, the cry came up to us from the Primary teachers all over the country for a special Primary Course. The meeting in Washington authorised us to prepare such a course. This was done, but the course, which was very largely a nature course, though accepted, fell absolutely flat, and disappeared from view. Still the cry came, better lessons for the Primary. The result was that the Lessons Committee prepared a one year's Primary Course, which we called a Beginners' Course, designed to minister to the wants of those from three to six years of age. This one year's Beginners' Course was adopted after a great deal of discussion, and it met with some little acceptance on the part of the elementary workers in the States. All this, however, was irrespective of the British section of the Committee.

"This single year's course did not prove very satisfactory, and petitions came for a two years'

course. We therefore prepared a two years' course after the Denver Convention in 1902. To prepare this course we had before us, either in person, or by detailed outlined programme, forty-one primary workers. We either heard them personally or had full schedules sent for our consideration. It has been quite successful on our side of the water. The cry, however, has not ceased, and the demand now is for a three years' Primary Course covering the period from the age of six to nine. Our Lessons Committee, in its last meeting held in Boston, just before the delegates sailed for the Rome Convention voted to recommend on our side to the Louisville Convention (1908) that we be authorised to prepare such a Primary Course.

"At Denver the Lessons Committee prepared an outline for advanced class work, a two years' course which was turned down; we have, however, now prepared another outline, a course on the Ethical teaching of Jesus, which is being used on our side of the Atlantic, and also, I believe, in some measure here.

"It was then thought that we must go on and prepare more than a one year's course. The lessons for 1908 were partly in the Gospel by John and partly in the Old Testament, and therefore the American Committee prepared another course of lessons for adult classes, which is to run chronologically in harmony with the next year's course—six months in John and six months in the Old Testament

Our hope is that this will be adopted by some who have issued other advanced lessons during the year 1908. This, then, Mr. Chairman, is an outline of the way things stand on our side of the water.

"Our experience seems to indicate that when you come to the Senior Classes, you come to those teachers who mostly have a mind of their own and want their own courses, and therefore no course propounded by a Committee will meet the universal demand for the advanced courses as for the other courses we shall prepare."

Dr. ROWLAND: "We have had a very helpful statement. Now our discussion will begin on the following Note:—

> "'It is understood that in the matter of grading, the threefold division of scholars and of lesson-subjects into PRIMARY, INTERMEDIATE, and SENIOR, is adopted by both Lessons Committees, by the Council of the Sunday School Union, and by the other bodies who have expressed an opinion on the question.'"

Mr. W. H. GROSER: "Possibly I might just say in explanation of this Note that, at what was called familiarly "The Round Table Conference," held in London at the end of last October, a series of resolutions were passed, which were communicated to our American friends, and which were, of course,

also submitted to the Council of the Sunday School Union. And the difference between what is here indicated and one of the recommendations of that "Round Table Conference" was that, in their judgment, it would be desirable to divide the Intermediate section of the Sunday School into Lower Middle and Upper Middle, the Lower Middle representing children from nine to twelve, and the Upper Middle young people from twelve to fifteen, leaving the Senior Department above and the Primary Department below. But on this being submitted to the Council of the Sunday School Union, they decided (and they are a very representative body) that so far as our English schools are concerned they did not think they were prepared at present for such sub-divisions, however educationally sound they might be found to be. Hence this note simply means, that so far as our English schools are concerned we adopt for the present the threefold division.

"Practically all English schools are divided into three sections—the Primary, Intermediate, and Senior. We have adopted the Beginners' Course; but for the other, we hold the view which Dr. Schauffler expressed just now about the provision for advanced classes. We find on our side just what he has found in America, that the conductors of advanced classes like to prepare their own series. There is also another difficulty with us, and that is the vast difference educationally which exists

between different senior classes, even in the same school. You will find a class, for instance, of domestic servants, comparatively illiterate; and then you will find in another part of the school a class, perhaps, of well-educated young fellows, who look for and demand somewhat advanced teaching. We could hardly prepare a course that would suit both."

The Rev. FRANK JOHNSON: "Does the Note mean that henceforward the word 'International' covers a threefold course of lessons?"

Dr. REXFORD: "In speaking of these divisions here this morning as the Primary, Intermediate, and Senior, I think we ought to keep clearly before our minds the thought that the Beginners' Course will be a fixed course, while the General Course will take the character that the Intermediate Lessons have taken generally, but they may be used in the Beginners' Departments in schools that fail to see the advantage of this close grading under the circumstances in which they are placed. The experience of the International Lessons Committee on the other side of the water has been, that it is of very great advantage to keep its fingers on the pulse of the general Sunday School world, and not to give too much attention to those advanced schools which are giving us such admirable examples of what can be done under the best conditions, and

with the best teachers. We can't get such schools for a very wide area for a long time to come. In our large centres these schools will naturally develop, but the great mass of the Sunday School work must be done under less favourable conditions, and we must be guided largely by these conditions if we would lead the Sunday School world.

"It seems to me, so far as my experience goes, that the breaking up of the Primary into a Beginners' and Primary, a general Sunday School grade for the Intermediates, and a separate grade for Seniors, would be, perhaps, as much as the Sunday School world as a whole would justify at the present stage of our development."

Mr. PEPPER: "It will be remembered by our brethren on the other side that the Toronto Convention decided that the grades should be—Beginners, Primary, Junior, Intermediate, and Senior. Of course, it was only suggestive, and I think that however we may arrange the grading in our individual schools, it does not disturb the integrity of the International Lessons at all.

Dr. SCHAUFFLER: "As the Lessons Committee, we have the right to recommend and adopt, if we so choose, the framing of lessons, but not the grading of the Sunday Schools. If either section of the Lessons Committee, British or American, is pleased to recommend individually another

grade, then we are simply on the same basis which we now are. Toronto recommended the five-fold grade mentioned, as the standard to which all schools were to push."

It was resolved that the three words "of scholars and" be deleted from the Note.

Mr. F. F. BELSEY: "At Denver, on behalf of the English section, I urged that as an International Committee we should fix our attention on the central, Intermediate, series, which would be used in a world-wide way, and that we should not, in the present state of our Sunday Schools, trouble ourselves too much with the provision of these Primary and Senior Lessons, which will all be more or less subject to the varying opinions of those using them. There will be a very considerable difference of opinion among earnest Primary workers as to what may be the best series of lessons, and, as we have heard already, Senior teachers will naturally follow the bent of their own minds and take their own courses. We are exceedingly anxious to join hands over a central zone of lessons which will cover the great mass of our Sunday Schools. If we sub-divided that zone, if we cut that grade into a couple, we should be terribly embarrassed, for example, in the work of the International Bible Reading Association, and, as the extension of that Association appears to me to be of great importance, I am sure we do not want to embarrass its leaders.

We are very anxious, if we can, to keep united over the main course for the schools, and to make it an International Lesson which will be studied by all."

The Rev. F. JOHNSON: "Under which of these three main divisions would our American friends place the Junior Department?"

Mr. MARION LAWRANCE: "The Junior Department is a division of the Intermediate, and begins at nine and ends at eleven or twelve; the Intermediate includes ages from twelve to fifteen. This was definitely settled, so far as it can be, by action of our International Convention at Toronto, so that, at the request of our publishers, it should be definitely known which name to give to those quarterlies that immediately follow the Primary. Some of the denominations, including my own, actually changed the name of their publications, so that the Intermediate should have between that and the Primary the Junior section of lesson helps. We understand, therefore, that Junior immediately follows Primary, and those two divisions are distinct with us."

Mr. F. F. BELSEY: "I would like to ask whether the definition Mr. Lawrance refers to means that these publishers are issuing separate series of lessons on other plans?"

Mr. MARION LAWRANCE: "The helps are different, but the lessons are the International. It is one system of lessons, barring the Beginners' Course."

Prof. A. S. PEAKE: "I would like to ask Mr. Belsey, if from an ideal standpoint the Intermediate Course should be divided, if the I.B.R.A. Course could not be similarly graded? The question whether, things being as they are, it is the wise course for us to divide the Intermediate is an arguable point. But I should like to ask whether we ought to regard the practical difficulty about the relation between the I.B.R.A. and the International Lessons, as put by Mr. Belsey, as a conclusive argument against the division."

Mr. C. WATERS: "Speaking for myself, I can see very considerable difficulties in any such divisions of subjects so far as the readings of the I.B.R.A. are concerned. It would mean, of course, two supplies for every school differing in numbers, and would create very grave difficulties."

Dr. REXFORD: "It seems hardly logical that the International Lessons Schemes should take their form and shape from what is practically a private reading association of Scripture. On the other

hand, it would seem to me, as an outsider not very familiar with your arrangements, that the natural thing is for the Scripture Reading Scheme to adjust itself to what is found to be the wiser thing for the general Sunday School interests of the two continents. I would like to say that I am convinced of the very great importance of our getting very clear ideas of what we understand by this Note."

Prof. S. W. GREEN: "Is it not the fact that practically all the work of the International Lessons Committee with us has been centred on what is here called the Intermediate grade; and is it not also certain that it is on this work we shall unite in future?"

The Rev. R. CULLEY: "I think we must concentrate upon the International Lessons, and if we could agree upon that it would be a very great step. With regard to the future work, we must remember it would be a most complicated task to prepare three grades of lessons and call them an 'International' Lesson Course."

The Rev. FRANK JOHNSON: "I think that the Sunday Schools of the world are looking to us to give them guidance and help in the divisions which lie outside the area usually covered by the Inter-

national Lessons. What shall the word 'International' cover, is the real question."

Dr. STAHR: "The term 'International,' I think, has its historic significance. On the basis of that one uniform course we have hitherto been working, and we hope that we may continue to work together on that line. Now it is eminently desirable, I have no doubt, both from our standpoint and from yours, that International co-operation in the wider sense of the word should extend to the Primary Course and the Advanced Course. But the basis of our work will have to be in what we call the Intermediate Course, and if we could agree that we should continue to co-operate on that line, we should see our way clear to discuss Primary and Advanced Lessons more intelligibly than we now can."

Dr. SCHAUFFLER: "The construction of a uniform series of lessons, such as we have been working on for the last thirty odd years, is a very simple matter compared with the construction of a Beginners' Course, a Primary Course, and an Adult Course. To discuss an International uniform lesson between the two Committees is a simple thing as compared to a discussion of Primary Courses to be adopted on both sides of the Atlantic. I don't see the way clear for our adopting a uniform course for Beginners, a stated three-year course for the Primary,

unless there is a great deal more grace on this side than I have discerned on our side."

The Rev. C. H. KELLY: "I think it is desirable that we should secure, if possible, the same lessons for this side as are accepted on the American side, and I do not see why we could not do it."

Mr. BELSEY: "That practically means more than the adoption of a course of lessons Sunday by Sunday. It would mean the adoption of one book of some hundred lessons, which would be taught one after the other wherever the lessons would be introduced. That would be, of course, altogether different from a series laid out for one Sunday after another according to date."

The Rev. C. H. KELLY: "I see no more practical difficulty in that than in magazine preparation. And if the book prepared on the other side met with acceptance here, why not adopt it? Why not prepare our own book in addition?"

The Rev. FRANK JOHNSON: "I think that the International Lessons Committee should really lead the Bible studies of the world's children. A Committee like this is more competent to give right guidance even in these sectional courses than one is likely to get outside of it."

Dr. REXFORD: "I would like to point out that while the difficulties are very real, still we must not close our eyes to the fact that if we can provide common lessons for the children of the two sides of the Atlantic from eight to fifteen years of age, it ought to be possible to provide common lessons for children from four to eight. I should say that the children from four to eight in England differ less from the children from four to eight in America than the children from eight to sixteen differ from the children from eight to sixteen on the other side."

Mr. PEPPER: "Speaking as a layman and a superintendent for over twenty-seven years, I see no special difficulty in the way. I have all of these grades we have been talking about. We have the Beginners, where the stories are told every Sabbath day, where none of them can read at all. We have the lesson for the Primary, and if we adopt a special course for the Primary, as we hope to do, I expect to have it in the same school immediately. It seems to me there is no practical difficulty in calling all these lessons 'International.' It does seem to me it would be a great gain, and a thrilling thing to go out to the world, that this Conference of two sections of the Committee should devise a plan that would cover, as far as possible, all of these grades, and then let the schools use such of them as they can. We

could furnish the material for them, and let them choose for themselves what they can use."

The Rev. C. H. KELLY: "I feel, Mr. Chairman, that we should lose a great deal if we did not accept the lessons for the young children, and if they should cease to be regarded as International Lessons. If you leave it to the churches, the great probability is that the children will suffer. I do most respectfully, but very earnestly, press the thought that we should make the entire system an International one. I cannot see that the difficulties are so much greater with reference to the lower classes than with the Intermediate. The International, hitherto, has been regarded as the lesson for the whole school. If we are only going to provide a course for the middle part of the school then we are going back upon our profession of providing a lesson, internationally, for the whole school."

Prof. S. W. GREEN: "One does want to make this International co-operation a reality. I very strongly sympathise with what has been so feelingly expressed by Dr. Schauffler — the difficulties of time and space to which we are subject. I would venture to say, that a great part of the criticisms passed upon the International Series of Lessons have had their root, really, in this distance between

the two Committees. If you are going so to complicate the scheme that this International Committee has to arrange for an effective co-operation in producing a set of graded International Lessons, I fear great difficulty."

[At this point the Conference adjourned.]

SECOND SESSION.

Dr. ROWLAND: "We were considering the question of the Primary Lessons, and whether it would be possible to prepare International Lessons for the whole school."

Dr. W. F. ADENEY: "I very strongly urge the putting all we can into the International Scheme, and if it is found ultimately that either the Junior or Senior are not manageable, then for practical reasons it will have to be given up, but do not let us lower our ideal. I think it is most desirable that we should record this as our desire and hope and aim, that the whole of the Bible teaching in the different grades should be arranged on International lines."

Dr. REXFORD: "If these lesson courses can go forth to the outlying sections of the Continent and in Australia and India with the stamp of the International upon them, it will be of very great advantage in extending the work and influence and power of the Association. I would like to move,

therefore, that we keep the term 'International' to cover all the work of the Sunday School, and that if there are necessary variations, these variations should be played, as it were, on the term 'uniform.' I have drawn up the following resolution, which I would like to move:—

> "'**That the International Lessons Committee undertakes to provide schemes of lessons for the whole range of Sunday-school teaching, including Primary work (ages three to nine), General or Intermediate work (ages nine to fifteen), and Senior or Advanced work (over fifteen years). That the lesson for the General or Intermediate Division shall be uniform, and that Primary and Advanced Lessons may be prepared by the American and British Sections of the Lessons Committee jointly or independently, but with a view to securing uniformity as soon as possible.**'"

Mr. PEPPER: "I second the proposal. This might meet the case. It is partly tentative. We want to get harmonious action on the part of England and America on the question of the Primary and Advanced Courses, and though there may be some little difficulty in securing that, with this resolution we look forward to that event. We then assume the principle without compelling ourselves to adopt a uniform course for both ends of the school, and

keep the International pure and simple for the Intermediate portion of the school. That seems to be a practical way of dealing with the question."

The Rev. FRANK JOHNSON: "The resolution is not so strongly worded as I should like, for it seems to me that our commission and the principle with which we started require a change in our method. Uniformity requires that we cover the whole field. When we started it was an undivided field, but now it is a differentiated field. Therefore it seems to me that we are logically bound, unless we abandon the principle with which we began, to face the whole question. This Committee must move with the schools and with educational science, and since Primary and other Courses are needed, they should be supplied by us. Still, I shall vote for Dr. Rexford's proposal as probably the best course to adopt in present circumstances."

After comments by Professors A. S. Peake and Ira M. Price, the resolution was put and carried unanimously.

The next resolution submitted by the Secretaries for discussion was—

> *"That the first draft of each cycle of lessons should be prepared by Biblical scholars, and then be submitted to practical experts in Sunday School work."*

The Rev. R. CULLEY: "This question of practical experts is not, in my judgment, so important as that before any set of lessons is agreed upon it should be known on both sides of the water, and a perfect understanding as to what is being done arrived at. I frequently, in answering gentlemen on this side who have criticised our work, have had to say that the whole set of lessons had been agreed upon before we have had really time, in the British section, to express our opinion on the plan. I should like to give notice that the lesson lists should not be selected by any section of the Lessons Committee until time has been given for all sections to express their opinion upon it, and that in future the lists shall be the work of the Committee on both sides of the Atlantic. It is very important that we should be agreed before the lessons are fixed. My experience has been that the thing has been done and almost crystallised before we have been able to express an opinion on the set of lessons selected."

Prof. S. W. GREEN: "Is it intended that the terms Biblical scholars and practical experts in Sunday School work are mutually exclusive? And is the final decision to rest with these practical experts who, on this interpretation, are not Biblical scholars?"

Prof. IRA M. PRICE: "In the American branch of the Committee we happily have practical experts

as well as Biblical scholars, and the two work very harmoniously on our Committee."

The Rev. R. CULLEY: "I am quite sure we have on the British section too, Biblical scholars and practical experts, and all we want is that sufficient time be given before the courses are crystallised."

Dr. A. E. GARVIE: "I think it is very desirable that we should have both Biblical scholarship and practical efficiency in view in the drafting of the lessons. Some of us venture to believe that we have a little of both, and that we know not only how the Bible should be studied, but also how the child should be taught; while it is certain that there are some who are practical experts in Sunday School work who have not given their attention to Biblical scholarship. I feel that we ought not, on an occasion like this, to neglect the opportunity of definitely recording that these two interests—not only the interest of practical efficiency in the Sunday School, but also of Biblical scholarship—should be recognised in drawing up the lessons. All that is wanted is, that one section frame the scheme, and the other section have due time allowed it for consideration and suggestion of any amendments. I beg to move the following resolution as a substitute for that under discussion:—

"'That in the preparation of each cycle of lessons, the interests both of Biblical scholarship and practical efficiency be duly recognised.'"

This was seconded by Prof. S. W. Green, and unanimously passed.

Biblical Scholarship and the Lessons.

The next subject for discussion was introduced by the following resolution, submitted by the Secretaries:—

> "*That in the compilation of such lessons, the progress of Divine revelation should be kept in view, though not expressly marked out.*"

Dr. W. F. Adeney: "I think we have really come to the great purpose of our meeting. I do not know what qualification, exactly, I have to bring this resolution before you with this note of importance. I am a person who tries to follow the Biblical experts as a humble Bible student, and I am constantly being introduced to Sunday School conferences as a Sunday School expert. I don't profess to be either; but I do stand somewhat in touch with the people who are concerned with both, and I have been preparing Sunday School teachers in one way or another for their work for over thirty years, and have been writing regularly on the

International Lessons for about half of that period. Therefore I think I may claim to have a little experience of what the International work is, and also of what it has meant to try and get it worked out in the schools.

"In dealing with the lessons, I have come across these facts. There seems to be little apprehension of the gradation of revelation. The ruling idea is that we should take the Bible and deal with it with a sharp pair of scissors. We have six years, and we have so many chapters and verses of the Bible, and we must cut out of the Bible so many bits that will make a kind of tesselated pavement. We may get a sequence for a whole year — a sequence of lessons in the life of Christ. But even when we have had that sequence, it has been a sequence with often confusing breaks. And at the present time, while the sequence is dealing with the Pentateuch, it utterly ignores the different strata that lie in the Pentateuch, ignoring them even in the way that a lesson will cut right across a section between two of the strata, and give you a bit from a document written in one century and a bit from a document written several centuries later. I do not want to discuss Higher Criticism at all in the schools, but we do need people who understand the structure of the Bible to deal with the dividing out of the various lessons.

"Then we want a true sequence of lessons. We have a bit of Exodus, a bit of Numbers, with

no connection between the different bits, and, unless the teacher is very capable, the scholar will not know where he is.

"Moreover, this mechanical method of having to cover the whole Bible in a given time leads to the inclusion of certain parts of the Bible which have their use in the great story of the development of revelation, but which, I venture to say, do not have their use in the training of young people. A great many of these should not have to be touched at all in these Sunday School lessons, but they have to be touched in order that our tesselated pavement may be respected.

"There is a feeling that we should entirely remodel the treatment of the Bible; that we should lay aside for ever the conception that we have got to cut the Bible up into bits to cover six years, and that we should consider this question, How are we going to lead young minds from one stage to another, and then how we may bring them face to face with the most important parts of the Bible, and through it all lead them on step by step to the great unfolding of God's purpose in revelation, until they have their main attention given, and the full emphasis laid, on the perfect life in Jesus Christ?"

Prof. IRA M. PRICE: "In this question we come to the practical difficulty of laying out studies for a cycle of six years which will cover, in part, the

entire Bible. How are we going to cover the Bible in six years? The only thing that we can do is to take out definite portions of Scripture and give consecutive lessons on Divine revelation. We simply cannot cover the Book in six years by any scheme I have ever seen. We meet here a practical difficulty that is very hard to get round."

Dr. A. E. GARVIE: "The resolution to have Primary and Advanced Courses meets to some extent the proposition that has been now made. We are not concerned entirely with six years. Those portions of Scripture that are good stories and can be easily taught and give their point very readily, those certainly would be available for the Primaries. Then a good part of the Bible, dealing with prophetic teaching, would be reserved for the Senior lessons; and I should think, making these reservations, one could very readily introduce into six years the outline of a series of lessons that would, generally speaking, cover the ground."

Prof. A. S. PEAKE: "What has struck me very much about the International Lessons on the whole has been, that the amount of Scripture read has been altogether inadequate. That is to say, that the lessons for the most part have been a great deal too short, and that a great deal of our difficulty might be overcome by boldly lengthening the

amount of Scripture to be read, especially where the narrative is easy and does not lend itself to the necessity of detailed explanation. The most important thing is to get into the children's minds and memories a familiarity with the actual text of Scripture.

"The natural outcome of such a principle is this, that you do not set yourself primarily to find lessons which lend themselves to yield particular morals. It is not the exposition of the lesson that is the important thing. It is far more important that the knowledge of the actual facts and of the history should be imparted to the scholars, than that you should have some particular ethical lesson deduced. After all, we are not doing something simply for immediate results; we are laying the foundation during the whole of the Intermediate Course of something whose full value will be seen only in the years that are to follow. And therefore I think that the important thing is, that when they leave the Intermediate, either to leave the Sunday School or to go into the higher department of the School, they shall have a clear and coherent conception of what the history of Israel and the rise of Christianity, as brought before us in the New Testament, really was, with special emphasis on the life and teachings of Christ. In order to do this, I think we shall have to face the certainty that the lessons must be linked together, that as far as possible gaps between them shall

be avoided, and that the course shall be so constructed as to present a connected view of the history of revelation.

"I quite agree with what Dr. Schauffler said this morning about the vital importance of the biographical element. I would develop it a little more and say biographical and historical. I do not think you can get much beyond that in the Intermediate Course, though I do think that the Prophets might be worked in at certain points with the historic movement; but the great thing is to leave with them the conception of the movement as a connected whole. Let us never forget that the vital thing about the history of Israel and Christianity is that both consist of revelation given through history."

Dr. REXFORD: "We are certainly in the midst of a very interesting and important part of our Conference. The statement that we should have special regard to the progress of Divine revelation in connection with our work has at the outset everything to recommend it. It seems to be based on common sense, and yet we must bear in mind that we are dealing almost entirely in our Sunday Schools with those who are unable to grasp firmly any such thought. With scholars of the age of thirteen and fourteen, about all we can do is to get the raw material clearly before the minds of the pupils, and the philosophy must be taught

later on. Further, if the principle of half a year in the New Testament, so strongly urged by the British Committee, is to be recognised, it is very difficult to work out this principle of the development of revelation.

"Then again, what is the average years of attendance of the pupils of the Sunday School? Most of us find that we can only hold them for three or four years, and all that we can do for them has to be done in that time. Now, facing that fact, we are obliged to pick out from sections of the Bible those things we feel to be of the highest importance. This work of the Sunday School is a compromise in a very important sense. In America we have to deal in our Sunday Schools not only with denominational teaching, but with the whole structure of religious instruction. Scripture history is not taught in the great majority of the public schools in North America, and therefore the problem which we have to contend with is still more difficult.

"Then again, I would like to point out that this question of 'hop, skip, and jump' which we hear so much about is one that will not easily be got rid of. Let any gentleman here sit down and take that Book of books and lay out a scheme of lessons that will be accepted by any of our Sunday School workers and not involve the principle of 'hop, skip, and jump.' You will have a tesselated pavement!

"Now, while the questions which have been

raised here are doubtless important, I believe that in the practical working of our Sunday School lessons we shall find that it is impossible for us to give any very great attention to them. Unless we are to start out with the beginning of revelation, and follow that on until the final revelation in the life of our Lord and Saviour, Jesus Christ, the progress must be broken; and even if we do that, with the time at our disposal, there will be large gaps, because the children are not able to grasp the larger conception, and because of the exigencies of time."

Dr. SCHAUFFLER: "Here, it seems to me, is where we come to a very crucial point; where the standpoint of different members is distinctly different one from the other.

"Just a word about the 'hop, skip, and jump.' We have been attacked on our side of the water by the Blakeslee System, and I have compared the two systems very carefully, and the Blakeslee System is more 'hop, skip, and jump' than our system. No man on earth can construct a six years' course of lessons for Sunday Schools, each lesson not to extend over thirty minutes, and not 'hop, skip, and jump.' There are in this Bible which I hold in my hand 1047 pages of very fine print. In a six years' course we have 288 lessons. That will mean, if you want to give the whole Bible, three and a half pages for each lesson!

"What is the object of our Sunday School effort? Is it to convey, as my friend Prof. Peake suggests, consecutive ideas of the development of revelation? I say emphatically, for one, that we have nothing to do with that. Our work is to handle the Word as it is. Here is a place where it may be we have got to split. I cannot speak for the rest of the American Committee. If lessons are going to be blocked out by splitting the Old Testament into strata, and of course, therefore, the New Testament, I withdraw from the Lessons Committee. We are here at the dividing line."

Prof. PEAKE: "It is absolutely untrue that I, or any of those who think with me, consider the primary thing in Sunday School teaching is to do what Dr. Schauffler thinks. I have said in print that the most vital point of all Sunday School teaching is to bring the child into mystical union with Christ. I honestly wonder that it should be necessary for me to make this statement. Surely all of us recognise that that is the fundamental thing at which we must all aim. What I have said is this, that many people talk as though the only thing in the Sunday School course was to bring the child to Christ. What weighs with me, and haunts me with reference to this question, is, what is to be the quality, the richness of the religious life in twenty-five years from now?

"I do not think that there is any need for us

to think that we are going to split. I think, if Dr. Schauffler will look through the very imperfect suggestion that I have made for a draft of lessons, he will find that there is nothing there at which the most conservative Bible student need be offended. The thing that is important to me is that they should get the knowledge of the actual text of Scripture into their mind. My belief is that the more Scripture they get, the more they are likely to be developed in the way of holy living.

"I do not lay so much stress on the knowledge of children in the Intermediate Course, with reference to the actual development of revelation. I think it is important and good that they should know it, but I am bound to recognise that that kind of thing comes better in the Senior Division. I do not think it is a reverent thing to belittle the historic development, since it has pleased God to give us Scripture in the form of historic revelation. That determines the point of view in which we should approach it as Christians who accept the Bible as the classical standard of our convictions. I hope that Dr. Schauffler will understand that we are more in agreement than he thinks."

Dr. A. E. GARVIE: "I am glad Prof. Peake has explained some points. I think it is far too soon to raise the question of our splitting, and I think it may be taken for granted that Biblical scholars

are just as fervently evangelical as other people are; they are just as anxious to win the children to Christ.

"I am going to refer now to practical experience. I had the privilege of being in business for a number of years before I entered the ministry, and was engaged in actual Sunday School teaching in one of the slum districts of Glasgow, with two kinds of work to do. I was teaching in a Sunday School where we used the International Scheme of Lessons, and young man though I was, I was constantly in protest against what seemed to me the unwarranted gaps. The lesson seemed to be selected just because it was attractive, without regard to the context. I was also Chairman of a Foundry Boys' Meeting in Glasgow, where this system of teaching was adopted. A particular book of the Bible was taken for study; a Gospel, the Acts, sometimes portions of the Old Testament. At that time I felt that I myself received very much more benefit from, and I could interest those young people very much more in, the lessons that had some consecutiveness in them. To be dealing with one of the Gospels during the course of the year in fifty-two lessons was more effective, not only intellectually, but spiritually.

"I must frankly confess that it seems to me that in this matter of picking out certain lessons from the Bible, the attitude is not as reverent as that which Dr. Peake and I feel lies behind our

proposal. We believe that the Bible as a whole is God's revelation, and we should so frame our lessons that some knowledge of the Bible as a whole may be acquired.

"For instance, suppose you are taking some lessons out of Paul's Epistles, my idea of applying this principle generally would be this, that instead of taking the epistle in the order in which it is found in the Bible, you should carefully consider the date of the epistle, and so relate it to Paul's life, that the progress of Paul's exposition of the Person and work of Christ could be indicated.

"Take the Old Testament, suppose you are referring to the history; this history should be told with some reference to the Prophets. Regard should be had in arranging the lessons to the chronological order of the Prophets. And I, for one, cannot see at all how questions of the Higher Criticism in any dangerous way enter in at all. All that is suggested here is, that in the framing of such schemes a regard be shown to the historic order—for in that historic order they are most significant in bringing out God's work in Israel.

"Take the 15th chapter of Acts. I have this in view because there was some question as to whether that should be included or not. At first sight it may not appear so suitable for Sunday School scholars, but if you have a regard to the progress of God's revelation in the history of God's dealing with the Christian Church, you will see that the

15th chapter of Acts is one of the most important chapters in the book, because it deals with the determination of the relation between the Jew and the Gentile.

"I do feel with those who have already spoken that our opportunities for reaching the children are so few, and for so short a time, that I would like every lesson to do something towards guiding and helping the boy and girl to be a better boy and better girl, and I do not at all despise morals attached to the lesson. But suppose you wanted a moral. You could get the moral of considerateness, a recognition of the rights of others, a desire not to force one's own wishes on others, from this particular chapter of almost unequalled power; yet, at the same time, the lesson is included in the scheme, not because at first sight it might seem so attractive, but because of the importance of that particular incident in the history of the early Church.

"Let us not take for granted that we are not on common ground. We are on common ground; and I venture to say that the difficulty of the documents and all the rest are matters of such secondary importance that they need not at all disturb our unanimity."

Dr. STAHR: "With my friend Dr. Tyler, I have been connected with the American section of the Lessons Committee for the last eighteen years. I

think we are the senior members of the Committee, and I feel that perhaps I ought to say a word for the Committee in this connection, lest possibly our attitude might be misunderstood, as I think it has been misunderstood in America, and has been, I think, to some extent misunderstood in this country.

"We are not a set of old fogies and reactionaries. We have no special fondness for scraps of the Bible being put before the children. We recognise the fact that there is not only a progressive revelation in the Bible, but there is also a progressive Biblical theology, and we try to keep in touch with what is being done in the field of Biblical theology. We can claim, I think, to have a moderate portion of knowledge on that subject, and some knowledge of psychological and pedagogical science, and in the selection of our lessons we have not ignored the facts of the progress of Divine revelation. On the contrary, I think we have consistently endeavoured, in the American section of the Lessons Committee, to get a series of lessons as well connected as it is possible to get them under the circumstances with which we have been labouring. We have also suggested readings between the lessons, so as to bring the different portions of Scripture into as close connection as possible.

"We believe, as has been said here, that the primary purpose of the Sunday School is, on the one hand, growth in the Lord Jesus Christ for

those who are in touch with Him, and the conversion to Christ of those who have not as yet found Him. But I believe, at the same time, that, in order to the making of good Christian character, a knowledge of the Bible is important, and we desire that all the children should get as good and sound a knowledge of the Bible as possible.

"But now, granting that fully, Mr. Chairman, under the conditions which confront us at the present time it is not possible to go over the whole ground of Scripture. We have to select certain portions for study, and, on the other hand, I don't suppose that our friends here would expect us to differentiate seriously between what is J and E and P, etc., in selecting our lessons. If the issue were put between the study of the Bible for edifying purposes, and the study of the Bible for the sake of Biblical criticism, why, of course, we should have to stand by the former and not the latter."

The Rev. FRANK JOHNSON: "May I say some words from the standpoint of the teacher who has to use the lessons provided. The questions that are being discussed here are continually coming up before parents in teaching their own children. Ministers have to face them; and of course teachers are involved; I believe that the providing of special Primary and Senior Courses will bring real relief in this particular respect. I am sure that the bulk of the teachers desire that the spirit of this resolution

be embodied in the Lesson Scheme. They do not want to expound the problems of Historical and Literary Criticism, but they do ask that you should plan the lessons so that the fundamental aim of the school, which is faith in the Lord Jesus Christ, should not be imperilled, but strengthened. It is possible to study the Bible in such a way as to create scepticism and make faith almost impossible.

"But we shall have to abandon the principle of six months annually in the New Testament before anything can be done. This swinging around in the middle of the year from one Testament to the other seems to be a genuine difficulty in the way of consecutive teaching."

Dr. ROWLAND: "We have had a very frank discussion, and in the course of it I have not heard any objection to the proposition before us. A great deal has been said about the Higher Criticism, but I do not think that it is involved in the passing of this general resolution."

Dr. SCHAUFFLER: "I would not have spoken as I did if it had not been that Dr. Adeney opened the topic distinctly along Higher Critical lines, and his address was distinctly along those lines. We are here together for the first time, and I thought we might as well thresh the thing out. It is a question

as to what is meant by 'Divine progress' and 'Divine revelation.' This is bed rock we have struck upon."

Dr. ADENEY: "I think we are very much nearer together than Dr. Schauffler imagines. In speaking somewhat on the spur of the moment, I did not make myself as clear as I should like. First of all, we are absolutely unanimous that the aim of the Sunday School is to bring the scholars to Jesus Christ, and build them up in Christian life. This is so clear to every one of us that it would almost be an impertinence to exhort one another about it. It is not the aim of the Sunday School to teach Higher Criticism, nor any other kind of criticism, and when my friend Prof. Peake says that it is the great purpose of the Sunday School to teach the Bible rather than to give the teacher's moral deductions, I am sure it is not to teach Criticism, or the mere dry letter of the Bible. He has such faith in the Divine teaching of the Spirit of God in that Book, that if only the actual teachings and the meaning of God's Word can be brought out, he believes it would be infinitely more valuable than the moralising of the teachers. We might have less of the teacher and more of the Word of God, — not more of Criticism, but more of the Divine Word itself.

"Concerning the strata of the Bible, I do not mean that in our lessons we are going to distinguish these, but I do think we might know to some extent

what we are handling, so that we do not carelessly rush from one document to another."

It was agreed to allow the resolution to stand with the addition of the words "method and," and with the omission of the last phrase "though not expressly marked out." The resolution finally adopted thus read—

> "**That in the compilation of such lessons the method and progress of Divine revelation should be kept in view.**"

THIRD SESSION.

Consecutive Study.

Dr. Rexford, Chairman. After opening prayers by Dr. Tyler and Prof. Peake, it was moved by Dr. Schauffler that Prof. Price telegraph to Dr. Sampey the sympathy of the Conference in the sudden illness of his wife which was detaining him at Wiesbaden, and preventing his attendance at the meetings.

The subject on the Agenda for consideration was the following resolution:—

> "*That opportunities be afforded for the consecutive study of* (a) *separate books and* (b) *definite periods of Sacred History.*"

Dr. Schauffler: "I would like to ask, as this is prepared by our British brethren, what they had in mind other than what has already been the guiding thought of the lesson course for 1906–1911, because in that lesson course we had one whole year on the Synoptic Gospels, which was a period of history, of course."

Dr. A. E. GARVIE: "For children it is somewhat difficult to take the life of Jesus according to the synoptics, and pass from one Gospel to another. I should advocate that in this direction the Gospel of Mark be taken, and the life of Jesus studied, say for six months, in the Gospel of Mark. The Gospel of Mark is specially suited for that purpose, because the intention of the writer is to present Christ as He lived and moved among men, and the impression that His Personality made.

"And then, in dealing with a portion of the Old Testament, what one would desire would be, say, a whole six months devoted to I. and II. Samuel, and as complete a study of that portion of Scripture given as possible. While in the International Lessons as now arranged, undoubtedly consecutive periods are dealt with, and certain portions of the Scripture are specially put down for study, yet it would be better, occasionally at least, to take a short book, like the Gospel of Mark, and concentrate attention on that."

Prof. A. S. PEAKE: "I think what Dr. Garvie says is ideally right, but I am not at all sure that it is possible for us to do it easily. In the question of the Synoptic Gospels, had we longer time I think it would be desirable that we should take the Gospel of Mark, but I am not at all sure that for the Intermediate Course the wise thing is not to dovetail the synoptics together, with

the Gospel of Mark as a kind of basis. I am perfectly aware that is not an ideal suggestion. It is not one that I should put forward if it were not for the fact of the practical limitations of time. Where I should very strongly object would be to work in the fourth Gospel along with the synoptics. I think that is a most undesirable combination. The fourth Gospel, I think, should be studied by itself, and the International Lessons Committee has abandoned the plan of bringing in one set of lessons the fourth Gospel with the other three."

Mr. C. WATERS: "The Lessons Committee has assigned the Gospel of Mark for a separate course of study. In 1882 the whole year was occupied by the Gospel of Mark, and one year since has been similarly occupied."

Prof. S. W. GREEN: "The important phrase, I think, is 'consecutive study.' It is not quite the same thing to take a series of extracts from a book of the Bible and to give consecutive study to the whole book. What was really in the mind of those framing this resolution was, that in dealing, for instance, with the fourth Gospel along with the extracts extending over six months of the year, there should be some definite aim in the setting of the lessons to convey an impression of the meaning and purpose of the book as a whole."

Mr. PEPPER: "In our work in America, in a great many instances at least, consecutive study has been attained by supplemental work in the sessions of the school. I have personally done it many times. I have made a survey of the entire book when we have been studying any special book, and more particularly so in our teachers' meetings."

[At this point Dr. TYLER had to leave in order to meet engagements in the United States. Before leaving he said: "I would like to commend the wisdom that I see now in calling this Conference. We needed such a Conference as this. We needed to come face to face to discover how we have misunderstood each other, and how, after all, we are so closely linked together. Yesterday afternoon it looked at one time as if a storm-cloud were about to burst, but after a little while we discovered that even then we were practically a unit. And I leave this council chamber with the confident expectation that the harmony which has characterised the meetings so far will continue to the end, and that as a result of this Conference there will be taken forward steps in our great Sunday School movement."]

Mr. EDWARD TOWERS: "Evidence has been given that the International Lessons Committee have to some extent carried out the principle of consecutive

study of separate books, and would it not be well slightly to alter the wording, and say 'that we recommend the principle of consecutive study of separate books,' inasmuch as we have done it in the past, and then we should not be discussing what we are all agreed upon?"

Mr. F. F. BELSEY: "One little word 'still' would recognise the fact that it is not a new departure."

Mr. W. H. GROSER: "The question of consecutiveness in relation to the New Testament is raised with the question of the length of the courses. You can get through the Gospel of Mark consecutively in six months, and we have done so more than once, though on one occasion we made the lessons somewhat short, and carried them through the whole year. But in the case of the twenty-eight chapters of Matthew, you require more than six months, and yet it is perhaps somewhat difficult, without making the lessons very short, to extend it to fifty-two or even forty-eight lessons.

"In regard to the Old Testament courses, they would—from the character of the matter and the necessity of omitting numerous chapters, which contain matter unsuitable for young people to read in class, and still more so when the sex of the teacher differs from the sex of the scholars, as it often does in English schools—give courses of

irregular length. I should like to ask our American brethren whether there are any business, or financial or other reasons preventing or prohibiting courses of elective length, such as nine months, ten months, seven months?"

Dr. STAHR: "It has occurred to me that we might say that we commend the principle of affording opportunity for the consecutive study of separate books and definite periods of Sacred History. So far as I am personally concerned, and I think I can say the same for the other members of the American section of the Committee, we all recognise the importance of studying the Bible consecutively. Any other branch of study we would not take up piecemeal, taking a lesson here and there. Separate portions of Scripture undoubtedly have their use and importance in that way. A minister takes a text and preaches a sermon, and a single verse of the Bible may make a great impression on the mind, but, after all, if we want to get the power of Divine revelation in the Bible, we have to take it in the books as a whole as the revelation comes to us, and for the proper understanding of any book or portion of Scripture we have to take it consecutively. So far as the Lessons Committee is concerned, we have been striving to do that as far as practicable, but there are difficulties in the way. There is the impossibility of including in the course of study

in a cycle of six years everything that ought to be included, and therefore the necessity arises for cutting out certain portions, but the portions selected are always such as give an easy transition from one to the other. And if it is understood that these words imply no censure upon the Committee, I am perfectly willing to vote for the resolution. I think it would be well, however, to change the wording as I have suggested; and, to test the sense of the meeting, I would move that this resolution be amended so as to read—

> "'**That we commend the principle of affording opportunity, as far as practicable, for the consecutive study of (*a*) separate books and (*b*) definite periods of Sacred History.**'"

This resolution was seconded by Dr. GARVIE, and unanimously carried.

THE USE OF THE POETICAL AND PROPHETICAL BOOKS AND OF THE EPISTLES.

The next resolution submitted was—

> "*That further use be made of the Poetical and Prophetical Books of the Old Testament, and of the Epistles of the New Testament, in illustration of the contemporary history and its teaching.*"

Dr. SCHAUFFLER: "I move, Mr. Chairman, that this resolution be deleted from the Agenda. I do so because we are now dealing with lesson courses for the Intermediate scholars. In former years the Lessons Committee, before it had reached the point that it has now reached, used to give us long sections from the Prophets and Epistles, sometimes two or three consecutive lessons from Proverbs, and always when we came to those periods there would rise a cry from the teachers. Therefore in later years we have only interwoven into the historic portion such very precious bits of prophecy or epistle or psalm as illustrated the period, or were properly interwoven into the period. The children and the teachers won't stand long didactic work on our side of the water, and we have done it as much as it is safe to do it with our teachers."

Prof. A. S. PEAKE: "I entirely agree with Dr. Schauffler's principles. What I object to is the application that is made of them. My own feeling is very strong indeed that long didactic, abstruse portions are entirely unsuited to the Intermediate Course. I would explain the kind of thing that I think ought to be worked into the course. When you get to the conversion of Paul, you have Paul's own account of it in the Epistle to the Galatians. You ought to read that account in connection with the narrative in Acts. When you come to the

question of the Council at Jerusalem, you ought to read it in connection with the early verses of the second chapter. Take that thrilling, magnificent passage in 2 Cor. xi. That ought to be read surely at some point of the Apostle's career as an illustration of the difficulties and trials through which he had to pass, and it is not a difficult matter at all to bring it to the level of the children. And the same is true of the Prophets.

"Take Jonah, for example. You have almost the high-water mark of prophecy reached in the book of Jonah. It is a fascinating story. Why should that be omitted? But in the last scheme where the Prophets were included, Jonah was entirely left out. I believe there is very much more biographical material both in the Prophets and Epistles that you could use. I don't think there is any difference of principle between Dr. Schauffler and myself, but I do think that more use might be made of the sections which stand, in intrinsic character and interest, very much on the level with the historic portion, and would very greatly enrich the lessons."

Dr. A. E. GARVIE: "I venture to submit this form, which will commend itself to Dr. Schauffler. I must express my difference from Prof. Peake in regard to the Psalms, for I do not think the schools we have to deal with, or our teachers, can possibly

treat a series of Psalms. I hope I am not at all academic in my standpoint, but those of us who devote our lives to these kinds of study may find a life and beauty and meaning in a psalm, which make it difficult for us to realise how it cannot mean quite as much to the teacher and scholar. And having been for a good many years a Sunday School teacher, and having kept up my contact with Sunday School work, I look at it from the standpoint that I occupied when a young man. I would not for a moment advocate a number of Psalms to be treated consecutively. I suggest that the resolution read as follows, omitting the words, 'that further use may be made of':—

> "'**That the Poetical and Prophetical books of the Old Testament and the Epistles of the New Testament should be used when possible in illustration of the contemporary history and its teaching.'**"

This was unanimously approved.

The Length of the Courses.

The next resolution had reference to the length of the courses, and after a short discussion it was passed unanimously in the following form:—

> "**That the present cycle of six years be deemed of suitable length, as also the**

average proportion of New to Old Testament subjects, viz. 7 to 5."

The Review Lesson.

The Conference then proceeded to discuss the suggestion:—

> *"That in the arrangement and length of the courses regard should be had to the respective requirements of the subject matter, and the Review Lesson inserted at some suitable point, or at the close of each series, rather than always and arbitrarily on the last Sunday of the Quarter. Also, that in some courses a Preview Lesson might be used to awaken interest."*

Mr. F. F. Belsey: "I suppose for the last thirty years I have taken the Review Lesson always with the entire school, and I have consequently some experience of the difficulties that arise from the Review Lesson having to include subjects that are not always related. And I think if we could review a certain series of lessons upon some historic section, or upon some special book or doctrine, it would be a very great help to us in our educational work. And I think it would be very much better, instead of always saying the last Sunday in the Quarter shall be Review Sunday, to say that when we come to the end of a certain series

of lessons we should have Review Sunday, and the results would be more helpful than at present. I believe in the Review most profoundly, and I very much regret that in our schools the Review Lesson is so frequently put aside. It is one of the most important lessons we have, and I should very much like to see it made as effective as possible."

The Rev. C. H. KELLY: "In dealing with these questions, it is a matter of fact that, in our country schools, certainly not half of them take the Review Lesson. We ought to make the Review effective in those schools where hitherto it has not been used."

Dr. SCHAUFFLER: "It may be well that we change the Review to such periods as will include great periods in Bible History, though even there I should want to go a little slowly. When you have a constituency of 20,000,000 you have got to give a very good reason for changing what they have been doing for thirty years. We have tried to produce consecutive courses as far as we can, and make them synchronise with the annual or semi-annual Review."

Dr. A. E. GARVIE: "Would there be any difficulty in having, say a seven months' course in the New Testament, and then a five months' course in the Old?"

Dr. SCHAUFFLER: "Yes, there would be, because we have trained our constituency on both sides of the water to quarterly work, and to switch off in the middle of the quarter from the New Testament to the Old would raise a great deal of outcry."

The Rev. R. CULLEY: "I am thoroughly in favour of the Review Lesson, whether it is at the end of the quarter or whether it is two-thirds through the quarter. But as to the length of the courses, I think that should be left as it now is, with the Committee."

Mr. PEPPER: "For more than twenty years I have had the general surveillance of over five hundred schools in our part of the country, and I dare to affirm that not more than one-third of them carefully observe Review Sunday. They switch it off on to something else, and chiefly now on the matter of Missions. That subject has grown very greatly among us, and I believe out of the 584 schools there are at least 500 of them that give their attention on the Review day to the subject of Missions rather than review. I greatly desire that some change should be made, that would make Review Sunday a more popular and more generally observed day."

Dr. ROWLAND: "There is one question which I think has not been answered. The question was,

whether there was any difficulty on the American side raised by the publishers of the lessons which would make it impossible for us to carry out a Review such as was presented here? I think Dr. Schauffler's answer was that the difficulty would lie in the schools, but would there be any difficulty raised by the publishers on the other side of the Atlantic?"

Mr. PEPPER: "I have come very closely in contact with the business end of the work, and I see no financial difficulty in this matter of the irregularity of the Review, because it would come in the *Quarterly* at some point, and would not interfere with the issue of the *Quarterly* by three months or any other way, but would simply come in its proper place whether regularly or irregularly."

Mr. F. F. BELSEY: "The publishers would have the added advantage of being able to give really useful suggestive lessons, which now they do not."

Dr. A. E. GARVIE: "Could nothing be done in the way of printing to call the teachers' attention to the importance of the Review? And could nothing be done in the way of giving a title to that Review, and indicating the common subject which the lessons of the previous section specially illustrate?"

Dr. SCHAUFFLER: "The difficulty in this whole

matter goes back to the superintendent and teacher, and their competence."

Mr. C. WATERS: "Could not the Lesson Committee select one or more salient points, and make the Review Lesson cover these points?"

Mr. E. TOWERS: "I was about to make a similar suggestion—that the Review Lesson should take more the form of an illustration of the preceding lessons. Of course, the Review would come in to some extent, but it would mainly be in illustration of the chief teachings of the lessons of the quarter."

The Rev. R. CULLEY: "Any wise superintendent or teacher can select in the Review Sunday that which he can make most effective. It is impossible to go over all the ground, and yet for proper review you can see how important it is that the main point of each lesson shall be brought out. I think we must hesitate to make any change."

Prof. S. W. GREEN: "I would suggest that we should enlarge this field, by laying down the principle that the purpose of the Review is to focus some truth of the previous lessons rather than to recapitulate the whole, and that in the future the Committee shall give a definite title to each Review Lesson and assign a portion of Scripture to be read."

The following resolution was finally drafted and passed:—

> **"It is suggested, however, that in the arrangement and length of the courses regard should be had to the respective requirements of the subject matter, and the Review Lesson be inserted at the most suitable point in each series, rather than always and arbitrarily on the last Sunday of the quarter.**
>
> **"And, further, that as the Review is intended rather to focus some main teaching of the series which it closes, than to recapitulate the whole, the Committee should in future afford the guidance of a definite title to each Review and of illustrative Scripture.**
>
> **"A Preview Lesson may at times be usefully prescribed, to be dealt with similarly by the Committee."**

FOURTH SESSION.

The Temperance Lessons.

A long and frank discussion took place on a resolution, introduced by the British delegates, asking that the rigid rule of Quarterly Temperance Lessons should be relaxed. The American section, however, were unanimously of opinion that their constituency would not permit of any such relaxation.

Finally, the following resolution was passed:—

"Considering the difficulties of the question, and appreciating the views expressed, we now pass to the next question, it being understood that the British section may, if they so desire, adopt alternative lessons in the three quarters other than that in which the Annual Temperance Sunday falls."

The Committee and Publishing.

A resolution was then submitted by the British Committee, to the effect—

"*That it would be highly advantageous if an International series of cheap text-books for*

teachers, dealing with Scripture History, Biography, etc., could be prepared and published."

Mr. W. H. GROSER: "The gist of it lies in the word 'International.'"

Dr. STAHR: "I may be in error. I do not remember to have seen an explicit declaration made on the subject, but it has always seemed to me that it was the office of the Lessons Committee simply to select the lessons—to get the best possible course of lessons that can be provided, and that everything in the nature of instructions to teachers and scholars was to be provided by the different denominations concerned in the interdenominational work of the International Lessons Scheme. Is not this beyond the province of our Committee? I ask for information."

Dr. REXFORD: "According to the practice of the American section of the Committee, the only thing issued under their authority is the List of Lessons. Nothing else is published by the International Lessons Committee. No comments, no illustrations, no manual, are issued by our Committee, so that as far as the American section is concerned the publishing of a series of text-books by the Committee, to be called International, would have to receive the authority of the Association."

Mr. E. TOWERS: "I do not think it is our province to undertake manuals of any kind. It is a work for the publishers."

Dr. STAHR: "This resolution says 'International series.' Who has a right to use that word 'International' or to authorise its use, except this Committee or the Executive Committee of the Association?"

Mr. PEPPER: "Each denomination in America has one or more manuals specially written for teacher training work. I believe there would be grave opposition if we were to send out anything of the sort under the authority of the International Lessons Committee or the International Association. I believe it would be a mistake for us to undertake, as a Lessons Committee, to publish comments or manuals of any kind."

Dr. SCHAUFFLER: "I really don't think we have any call to come in here even by way of recommendation. We should run counter to many vested interests. Publishers would say we were recommending a cheap series of International studies, and running counter to those courses of study that they have already put money into for our sakes. It would be most unfortunate on our side, and it does not seem to me that this particular gathering has anything to do with this subject."

Dr. A. E. GARVIE: "I move that we pass on to the next topic." This was put to the meeting, and carried unanimously.

[At this stage Dr. GARVIE'S College duties made it impossible for him to attend the remaining sessions of the Conference. In leaving, he said: "I should like in a few words to express the pleasure I have had in being here. I feel, what I am sure all of us have felt, the great advantage of meeting one another face to face. We come to see into one another's minds far better than we possibly could through writing. We shall go on with very much more heart and very much more intelligence because we have had the privilege of meeting our American brethren, and I am sure we can look back on our discussions with the utmost satisfaction, for we have worked together as men who have been under the guidance of the Spirit of God."]

THE GOLDEN TEXTS.

Before the session closed, Professor A. S. PEAKE briefly introduced the topic of the Golden Texts, in view of a fuller discussion at the next session. He said, in part: "What is the most important thing in connection with the memory work of the Sunday School? To my mind the most important thing is that the passages which are intrinsically the most important should be stored in the memory, not the passages which simply sum up

the lesson, but the passages which are themselves the most important. If you follow the present plan you limit yourself in the selection of Golden Texts by the application to the lesson with which you are dealing, and there may be many passages which, from that point of view, will be excellent as memory texts; yet there are other passages which, for their own sake, it is most important that the children should know. In that way you get the treatment of what is topically more useful and intrinsically less valuable. That is my position in a nutshell.

"I feel so much, if I may say so, the preciousness of great passages of Scripture, and their extreme value for the child in after life, that I am most concerned that the passages they learn be what would be the most helpful and beautiful portions of Scripture, and those most valuable to them. I do not think you will gain that until you detach their choice from the lessons. I should be very thankful if our friends would think this matter over in the interval, so that to-morrow morning they may come with some suggestions about it."

Dr. SCHAUFFLER: "Could Prof. Peake indicate to us a little more in detail what he means. Does he mean consecutive passages?"

Prof. A. S. PEAKE: "I think that as a rule that should not be done, but there are certain cases

where I should apply it. For example, with reference to the Beatitudes. I should have the Beatitudes learned in that way. Probably a passage like I. Cor. xiii. might be committed in that way. But for the most part I should take those 'jewel' texts which are so quite out of their setting."

Mr. PEPPER: "Then your idea is that the Golden Text should have no reference to the lesson at all?"

Prof. A. S. PEAKE: "In the first instance you would go through Scripture very carefully and pick out the 'Golden' passages. I should have several lists made. It is a matter worth any amount of time and trouble to get the very best selection possible. After we had that, a particular text could be married to a particular lesson. I would combine the two, but I would not make my selection of the list of Golden Texts depend upon the lessons at all."

Mr. PEPPER: "Would you have more than one verse per Sunday?"

Prof. A. S. PEAKE: "Not as a rule, unless you had decided that the present Golden Text should be retained under the title of 'The Memory Text.' The name 'Golden Text' would be reserved for the texts chosen for their intrinsic beauty."

[This discussion was taken up again at the end of the Fifth Session. See page 92.]

FIFTH SESSION.

THE Chair was taken on Friday morning by Dr. Rowland, and prayer was offered by Dr. Stahr.

THE ADVANCED COURSE—PARALLEL LESSONS.

The first subject in the Agenda was the following resolution, drafted by the British Committee:—

> "*Should it be found practicable to prepare International Lessons for Senior Classes, it is considered important that these should include instruction on the progress of Revealed Truth, and on Christian Doctrine and Ethics, and the simpler aspects of Christian Apologetics; also some connected view of the Bible as a whole, and in its several divisions.*"

Dr. SCHAUFFLER: "The last recommendation of our Editorial Association, which is made up of seventy-two lesson writers, is that the Advanced Course proceed parallel with the International Lessons. That is, if the International is studying along the line of the Gospel of St. John, the

Advanced Course is parallel to that, only on a very much higher grade. And the last series of lessons that we have in hand now, and which some of us are to pass on here in London and have printed instantly in America, deals with the Gospel of John from a higher standpoint, and with the rise of the monarchy from a higher standpoint. We must parallel, otherwise you do not keep your Sunday School running along reasonably even lines. That is the situation on our side of the water."

The Rev. FRANK JOHNSON: "What Dr. Schauffler has said about the Advanced Courses being parallel with the Intermediate Courses is a new thought to me. And I do not know whether that plan could be defended educationally. I was hoping that one of the results of this Conference would be to make the curriculum of the entire school harmonise with the laws of child development, and governed in its main divisions by children's interests. The children under nine would form the Primary Department, with the emphasis on Nature, the pictorial, and the objective. Then, in the period from nine to fifteen, the Intermediate Division, you would have lessons largely biographical and historical. Next would come the adolescent stage, with which our Senior Division is mainly concerned, with its special needs and perils. All these interests and needs would regulate us in planning the courses. If that prin-

ciple were adopted, I hardly see how the principle of parallel lessons could be accepted."

Dr. SCHAUFFLER: "I suppose that on our side the idea of the Editorial Association was somewhat along this line. If you can parallel courses and at the same time preserve the idea of a really Advanced Course, that Advanced Course will be more widely adopted if it runs along the same lines with the sections the others are studying. That is to say, if the main school is studying the Gospel of John, it will be much easier to induce the teachers of the Advanced Classes to accept an Advanced Course than it will be if the main school is studying John and the Senior Department studying something else. The hope was that we could so parallel as to meet the needs of the larger part of the Advanced Classes. You will see from the titles how enormously higher this section is. These are vastly higher themes than any Intermediate teacher can handle, and yet they are parallel in the main Scripture portions with what the major part of the school is doing. We are striving for that."

Mr. E. TOWERS: "I like exceedingly the idea of Advanced teaching running on parallel lines. If you have a topic in the Intermediate Department, it can be treated in a more advanced way for the elder scholars."

Mr. PEPPER: "The feeling of some of us is that this parallel idea on higher lines meets the very point Mr. Johnson has brought out, about adapting the lessons to the laws of mind; and, in the second place, the parallel idea is a very valuable one in the home. When the same general idea is run through the lessons, there is a kind of community of feeling among scholars in the same family on the subject."

Prof. A. S. PEAKE: "I am afraid I cannot hold out any hope from my own point of view that the British section will accept placidly the idea of parallel lessons. I feel very strongly that this is a matter where we have got to go back to first principles. We have to ask ourselves, What is it that we set before ourselves as the outcome of these Senior Classes? Surely what we want is not to determine the teaching of these Senior Classes by any such mechanical consideration as that they should be studying the same thing, taught on a higher platform, as is being studied in the lower sections of the school. We have to remember that we come face to face, say at the age of fifteen, with a wholly new set of problems and conditions. We are launching our boys and girls then into the great stream of life. I do not know how it is in America, but in England the situation is critical in the extreme. I cannot over-emphasise my conviction of the ominous state of things that lies before us

with reference to religious thought in this country. We have a strong socialistic paper called the *Clarion*, edited very skilfully and ably, which has deserted its line of dealing with purely economic questions, and has carried through a campaign against Christianity, which has had an enormous influence among the working people of our country. And we are not seeing the full fruit of that yet. That seed which is being sown is resulting in this, that in workshop and office, and wherever men get together, these topics have been discussed, and are being discussed more and more; and are we to send out our young people without any effective defence of their faith? That is one thing why it is suggested that apologetics should be taken into account.

"But there is another thing. It is not only a question of defending the faith that they have; but I am bound to say I don't think the Sunday School at present has solved the problem of giving those who are in it a coherent idea of what Christianity really is.

"I quite agree that the Bible must remain the main text-book even in the Senior Division, but my conviction is that it will have to be taught in a more definite fashion. The whole scheme of lessons will have to be constructed on an entirely different basis. We cannot construct the scheme on the basis of the read portions. We should have to have a scheme of a more topical character, perhaps, in

which it is quite possible that we should read as much Scripture in class as is read at present, but where we should not take passages of Scripture that are read as the basis on which the lesson is to be constructed, but follow the idea of development.

"For example, in regard to the Prophets, I am not arguing for the idea that we should study or read them all. I should devote, say, possibly two lessons to Amos, the most significant passages to be read at the beginning of the class, and then expounded. But I would have the teacher start by giving such an account of the political conditions as should make the historic setting of the book intelligible. Then I would deal with the mission of the prophet, avoiding going into too much detail, and then in the light of that these passages which are most significant for the comprehension of the prophet would come up for discussion. Similarly in the case of Isaiah. We should start out with the vision of Isaiah, in which you have the whole of Isaiah's message. And then I should deal with the New Testament in the same way. When we come to deal with Paul, for example, we shall have to deal with his writings as a connected system of theology, and set forth for our scholars the way in which that theology grew out of the apostle's own experience. The thing can be made extremely fascinating.

"I think that it would be of untold service to the quality of religious life of our Churches in the next generation, if we can send out our children and

young people, even with nothing more than this, that they understand the teaching of Jesus in its main outline, the teaching of Paul, the teaching of the Epistle to the Hebrews—if they understand these things, not as fragments, but as a connected whole, each part closely linked and dovetailed into the other,—it would be of the utmost value. Even if we did not rise above this to a definite treatment of what is called systematic theology, I feel that even this weekly elementary study would be of incalculable value for the deepening of the religious life of our children. But I feel sure that you must let the Word of God have free course in this respect, and not be hindered by considering whether you are running on parallel lines. What is to be the quality of the religious life in our Churches a quarter of a century from now? It is this Committee which has to settle that problem more than any other organisation. That is why I feel the vital importance of this meeting.

"Then, of course, we have the situation referred to by Mr. Towers, the large number of uneducated classes. If they cannot use the material along these lines, after all, they can still go on using the International Lessons for the Intermediate Department. But do not let us prevent the best of our young people, whose addition to us means most for the future of the Church, from getting the very best religious education we can give them because that educated study is too advanced for a considerable

number of our people. I feel that here is one of our most vital and critical problems. I should hope very strongly that this Conference will not break up without declaring itself on this question, and doing its best to secure for the young people of our Churches the very best religious instruction that you can give them. The Bible must remain the main text-book, but it must be studied in the Advanced Classes along different lines from that of the lower school."

Prof. S. W. GREEN: "I confess I feel insuperable difficulties as to the suggestion of parallel Bible courses for the upper school, for several reasons. It has been suggested, I think quite wisely, that whatever course of lessons we provide on these lines for the Senior School, a great number of our Senior Classes will confine themselves to the ordinary International Lesson. The temptation will be, if you have a parallel lesson on a higher plane, that many classes will undertake that for which they are wholly unfitted. I would far rather these classes would keep to the ordinary course, and not study the Advanced Course on the same lines. I would say this too: as a matter of fact these Scripture lessons on a higher grade would be vastly more difficult for the classes than a course of lessons that we would prepare on other lines. I do not say this to criticise the scheme which Dr. Schauffler was good enough to put into our hands, but take this for

instance: Here are the first five lessons—parallel lessons I imagine—on this higher grade. The first lesson is the authorship and date of the Gospel according to St. John, and that is to be settled in half an hour. Certainly you have unbounded courage if you think your teacher could deal with that subject in a single afternoon. Then, in another afternoon you go into the relation of St. John's Gospel to the Synoptics. If you are going to study the Bible in this way, you at once plunge into the most controversial and difficult matter.

"Now, on the other hand, if you deal with ethical problems, the development of the Bible and its influence, etc., you have what is intensely interesting, what is of the utmost importance just at this time, and you keep clear of very profound difficulties.

"Then we have to remember that you are not only seeking to deal with present-day difficulties into which these young minds will plunge, but you are training teachers. You hope to get your Sunday School teachers from these Sunday School classes. Now here, on this side at any rate, we have courses for teachers in Christian ethics, doctrines, apologetics, etc. And the pity of it is, as one can tell from somewhat sad experience, these teachers have really only come to these subjects when they have begun to prepare for this specific examination. It will be an immense advantage if in some way you can give them a grounding in these things while they are still in the classes in the Sunday Schools."

Prof PRICE: "This ideal which Prof. Peake has set forth is exactly the ideal we have had in mind. We recognise the adolescent period of youth. But as has already been indicated, the moment the thing was put before the publishers they said they could not handle it. In order to overcome that, the most advanced teachers in some of our schools are taking up and constructing courses of their own on these very points. The University of Chicago is putting out books along these very lines at the present time. But so far as preparing lessons for our publishers is concerned, the publishers wrote very strongly, urging that the lessons be made parallel, otherwise they could not handle them, because there was so small a demand for lessons on these various themes, which we all agree ought to be published, and therefore we have been forced by circumstances to prepare lessons along parallel lines, as has already been indicated. Some of the most thoroughly organised schools about Chicago, and some of the best teachers, are constructing their own lessons, and they are lessons which answer all these points which Prof. Peake has mentioned."

Dr. ROWLAND: "We should be only too thankful for a series of lessons drawn up on the lines Dr. Peake has indicated. I think we are bound to do something to meet the difficulties of the young people."

The Rev. FRANK JOHNSON: "Speaking from the

editorial and publishing standpoint, it is really much easier to deal with a properly graded course, than with one lesson adapted to many grades. The latter involves much duplicating of material. In a graded system handbooks can be more easily used, and these lighten the task of providing elaborate notes on history, geography, etc."

Dr. ROWLAND: "I think you are all of the opinion that it would be desirable to prepare lessons of this kind for the Senior Classes. I am sure they are absolutely essential, and if we do not prepare them, they will be prepared by independent authorities."

Dr. SCHAUFFLER: "I fancy our American friends cannot vote 'aye' on that, because we have our courses in the field, and just now to take a step which would involve quietly setting aside these two without any conference with the constituency on our side would put us in a very bad position. The point with us is, that we have been forced ahead of our British friends, and have gone ahead of them. This thing is going to be a survival of the fittest. We could not throw our courses aside. If our British brethren will prepare one or two courses, we will consider them. If they are better than ours, they will survive, and ours will perish. If, on the other hand, ours are better, they will survive.

We have planned out the Advance Scheme for two years."

The following resolution, moved by the Rev. FRANK JOHNSON, was then adopted:—

> **"This Conference, believing that it would be helpful to prepare International Lessons for Senior Classes which shall include instruction on the progress of Revealed Truth, and on Christian Doctrine and Ethics, and the simpler aspects of Christian Apologetics, also some connected view of the Bible as a whole and in its several divisions, hereby requests the British Section to prepare schemes of this character."**

THE PRIMARY COURSE.

Dr. SCHAUFFLER: "Why should we not request our British brethren to prepare a Primary Course? Our Primary Course will come before our Committee a year from now. Supposing our British brethren were to prepare a Primary Course. We might adopt their course. We should work ours out; and you would work yours out. The survival of the fittest will prove to be the law of progress. It will not be easy work. It is a very easy thing to prepare a one year's course for the Primary Department; it is more than twice as hard to prepare a two years' course; it is

more than three times as hard to prepare a three years' course. I speak out of considerable experience. When we had our first year's Beginners' Course, it was relatively easy to go through the Scriptures and pick out the most beautiful stories for the beginners. When we came to pick out ninety-six of them, it was more than twice as hard, because we had taken the kernel of things in the forty-eight. It will still be more difficult to plan a three years' course, but it would be very much easier to adopt such a course on our side. If you prepare a three years' course, it will require a great deal of inspiration on your part, and a great deal more perspiration!"

Dr. SCHAUFFLER then moved the following resolution, which was seconded by Dr. STAHR, and carried:—

> **"That the British Section of the Lessons Committee be requested to prepare a three years' Primary Course to cover the ages six to nine."**

THE ADJOURNED DISCUSSION ON GOLDEN TEXTS.

Prof. A. S. PEAKE: "In regard to the Golden Texts, my point is that I think it desirable that, in the first instance at any rate, the selection of Golden Texts should be entirely distinct from the selection of the lessons. If it is considered desirable, a memory text to give the gist of the lesson or drive home what it is intended to teach might be added, but the most vital thing is that the best jewels, so to speak, should be selected from Scripture for their own sake, and learned by heart. This is what we would call the true 'Golden Text,' as distinct from a selection which is made in order to fit a particular lesson. That is the suggestion that I would make."

Mr. E. TOWERS: "I hold the opinion that in the selection of the Golden Texts regard should be had to the emphasising and illustrating of the central truth contained in the Scripture portion to be studied. My idea is that the teacher should not only commence his lesson with the mention of the Golden Text, but should have the thought of the Golden Text running right through it. If the text be fixed firmly in the memory of a child, he cannot recall it without connecting it with the incidents of the lesson so studied."

Dr. REXFORD: "I do not understand that Prof.

Peake claims that it is a disadvantage if you have a strong, precious passage, which does illustrate the truth conveyed in the lesson, that that Golden Text should be used for that purpose as well as because of its intrinsic value. But the point which Prof. Peake makes is that the dominating and determining principle shall be the intrinsic value of the text, and not its relation to the specified lesson and truth which is imparted.

"I fancy, Mr. Chairman, if we take the Golden Texts for a couple of years and write them out, you will find that we shall be obliged to label them as precious portions of Scripture. It may be that occasionally, in order to illustrate a lesson we have selected a weaker passage than we would, had we been following the principle laid down by Prof. Peake, but on the whole you will find that that principle has been honoured in the general character of the texts that have been selected. We have been criticised on this point as forcibly as on any other point of our work, and the determination to select a passage that shall illustrate the great truth of the lesson, and at the same time be short, and of permanent value, has been our determining principle for the past six years. While there might be some gain by the adoption of the suggestion of Prof. Peake, I think that it would not outweigh the loss that will be sustained in doing away with Golden Texts selected to illustrate the great truth which is conveyed in the lesson."

Prof. S. W. GREEN: "I cannot help feeling that it would be wise to do as Prof. Peake suggests, and that a collection of true Golden Texts should be made. That body of texts would be then available for use by the International Committee, and, so far as possible, the texts would be fitted to the lessons, but that would not be the dominating feature.

"So far as my experience goes, there is no work more difficult, and no work in which the subjective, individual element is apt to obtain such mastery as in the selection of the Golden Texts. I really do not think you ought to put upon your Committee the task of choosing the particular texts which illustrate, in their judgment, the lesson from the list of passages in question. Although I agree with Dr. Rexford, that if you were to take the list of the past six years you would find a large number of 'Golden Texts,' you would also find a very large number which were nothing of the sort. We shall get all we aim for, and get it much more effectively, if we first make our list of texts, and then adapt them so far as may be possible to the lessons."

Prof. PEAKE then submitted the following resolution, which was seconded by Prof. GREEN:—

> "*That the Committee be requested to prepare a list of texts, which shall be chosen for their intrinsic value rather than to illustrate and*

emphasise the lesson, and that from these the 'Golden Texts' shall be selected."

Mr. MARION LAWRANCE: "I should like to say a word from the standpoint of a practical Sunday-school Superintendent. In the first place, if this resolution should prevail—I am giving you simply my own judgment after thirty-one years' superintendency, and after eighteen years of observation of Sunday Schools all over North America,—if the Golden Texts should depart from the custom of the past, and not be chosen with a view of centralising the truth of the lesson, the resolution will be a dead letter in North America. It cannot be done there. The Golden Text has taken such deep root, and has brought forth such beautiful sweet fruit in our Sunday Schools, that the separation of the Golden Text from the central truth idea is quite beyond our power to effect, at least in our generation. Furthermore, the two thoughts are not inconsistent one with the other. Prof. Peake has a beautiful idea. I am sure that many of our Golden Texts, if they were to be rechosen, would be changed. In my Sunday School of 1400 members, it has been my custom for many years to select just those passages which might be called passages that were valuable for their intrinsic worth. At the same time I think we ought to take into account not only the beauty of a passage, but we ought to take passages of comfort and passages of warning.

"Our Primary teachers and teachers of children under twelve, especially when they are in our mission schools, have felt that they have done some good in fixing the Golden Texts in their minds. And the very thing that Mr. Towers has brought out has been true, that these Golden Texts do come up and help people in after years.

"A resolution to the effect that the Golden Texts should combine these two, the intrinsic worth from the standpoint of beauty and warning, and comfort and counsel, together with the central truth of the lesson, would be a step in advance. I am sure the work would profit by such a resolution, and it would go far to improving the Golden Texts. I do believe that our Golden Texts have been well chosen for the most part. If we could have some verses that are chosen by our Committee, aside from the Golden Texts, in addition to them, for memorising, I should recommend that. But I trust the Golden Texts will never be divorced from the central thought of the lessons with which they are connected."

Dr. SCHAUFFLER: "I have in my hand the lessons for 1909, and I have been going over them to see which of the Golden Texts are valuable in and of themselves, so that we should store in the child's mind a nugget of pure gold. Out of the fifty-two, I count twenty that are pure gold in themselves, and that leaves thirty-two that are not, and this

is the result of hard work by our Committee, governed by this thought that they must bear on the lesson. Therefore I favour Prof. Peake's resolution, if he will only put in 'so far as possible,' so that we need not be bound to that list."

Prof. PEAKE: "I think it might enable us to go all together, if Dr. Schauffler's words were inserted. At anyrate, it would have this effect, that possibly it might train us for something better still."

Mr. PEPPER: "It seems to me we are very near together. I believe that such a list as Prof. Peake is proposing is being used in very many of our schools in America already. I can see how we might make great use of such a list as Prof. Peake proposes in some of our memory verses. Those verses which we indicate as 'Memory Verses' in the lesson are largely a dead letter."

Dr. RHODES: "So far as the Memory Verses are concerned, I believe in what Mr. Lawrance has said, and the only way to remedy that is in the Sunday Schools themselves. I go into my department every Sunday with a portion of Scripture, which is given to the department, and on the next Lord's day I want to hear it, and I do. They memorise it. I do not believe we will ever succeed

in that way of memorising Scripture, unless it is done in a practical way by the Pastor himself."

Prof. PRICE: "So far as the Golden Texts are concerned, I think, from experience with all grades of scholars, it is essential that the Golden Texts should epitomise the truth of the lesson. I have found that the most helpful way of fastening the teaching of the lesson upon the scholars is through the Golden Text. I am willing, as far as possible, that the Golden Text should be chosen from these portions, but where this cannot be it should give the central theme of the lesson, and emphasise that."

The following resolution was then proposed by Prof. PEAKE, seconded by Dr. SCHAUFFLER, and was unanimously carried:—

> **"That the Committee be requested to prepare a list of texts, which shall be chosen in the first instance for their intrinsic value, and that from these, so far as possible, the 'Golden Texts' shall be selected, to emphasise and enforce the central truth contained in the portion of Scripture to be studied."**

It was understood that the British Committee would prepare the first list of such texts.

THE LESSONS FROM 1912–1917.

Dr. SCHAUFFLER then submitted the following resolution:—

> **"That the British Section of the Lessons Committee be requested to prepare a general scheme for the lessons of 1912–1917 inclusive, and a detailed list of the lessons for 1912."**

Prof. PEAKE: "There are two points of importance that arise here. The first touches the question of time. I do not know whether our American friends quite understand that a good many of our people in England are extremely impatient with the idea of waiting until 1912 before we start on fresh ideas. At our Memorial Hall Conference I was rather suspected of being captured by the conservative party, because I had given adhesion to the idea that we should not start on reform lines until 1911. It will be extremely difficult for me to go back to that Conference, for example, and defend the idea of waiting a year longer, and it may be quite possible that I might not be able (though I should desire to be loyal to this Conference in view of the interests at stake) to get some of our friends to see eye to eye in that respect.

"Secondly, I want to put this point to the Committee—is it desirable when we are preparing

courses that we should plan the outline for six years, or should we not do what I think would be the desirable thing to do, plan the entire course for six years straight away?"

Dr. SCHAUFFLER: "The scheme for 1905–11 has been adopted by both sections of the Committee, and has gone out to the ends of the world. I notice with surprise that the Memorial Hall Conference viewed with alarm the blocking out of lessons as far as 1911. I thought to myself, Are these brethren Rip Van Winkles? Where have they been all this time? Why didn't they know this years ago? They are awake, now let us keep them awake, and let us tell them, gentlemen, that in International work you have to plan this year what you will do five years from now."

Prof. A. S. PEAKE: "The point was not that we did not know that down to 1911 the six years' course had been mapped out, but that we shrank from the idea that we could not use the new elements that are under consideration before that time."

Dr. REXFORD: "What elements that we have been speaking of to-day cannot be used? For instance, there is no reason why the Primary Course should not be prepared and offered to the public before that day. And if the Advanced Course could be

prepared before that date, there is no reason why it should not be introduced. Take also the selection of texts. If that list could be put in shape, and put before the Committee, there is no reason why that list should not be made out before that date. But the body of the lessons, so far as the topics are concerned, have been announced, and could not be modified."

Dr. ROWLAND: "I think Dr. Rexford's suggestion meets the difficulty. If we can see our way clear to begin earlier the Senior and Primary lessons, it would very greatly help us."

Prof. GREEN: "May I ask what the actual subject for 1911 is?"

Dr. SCHAUFFLER: "It is the Division of the Kingdom, the Captivity and Return."

Prof. GREEN: "I only had it in mind as to whether we could weave it into the scheme we have in mind for the next six years."

Mr. W. H. GROSER: "There is no doubt that the 1911 course will be among the least popular in our schools. Old Testament lessons selected from those portions of Scripture which have been indicated are always less popular among the teachers, and I think they find them more difficult

to teach, But I think this is purely a question of practicability. I venture to think that the Primitive Methodist teachers will be quite content to wait until the end of the cycle."

Mr. HARTSHORN: "May I ask for information, for I think our American laymen here would especially like to know? Is it the duty of the Lessons Committee elected in 1902 to make the outline of the lessons from 1912–18?"

Dr. SCHAUFFLER: "On our side of the water, the Committee has always laid out its six years' cycle for the period that lies beyond its own term of office; but this is compulsory. The incoming Committee, 1908, will be a new Committee. We have got, however, to work ahead on that Committee's land. We have got to trespass on their territory, of necessity, as we have to co-operate with our British brethren."

The resolution was then passed.

Dr. SCHAUFFLER: "I furthermore move—

> "'**That the American Section of the Lesson Committee prepare the detail outline of lessons for 1911.**'"

The resolution was carried, as also was one for adjournment.

Dr. STAHR: "May I have just one word before you adjourn? I shall not have the privilege of being with you this afternoon, on account of other engagements, and I feel impelled to say one word before we part. I have enjoyed, with my brethren of the American Committee, in a way that I cannot express the privilege of being with you, meeting you eye to eye and heart to heart, and I am sure that our conferring together will be of great advantage to the world which we represent.

"I wish I could express how I feel with reference to all of the courtesy and kindness which you have shown us. This is, perhaps, hardly the place to attempt that. There has been a splendid rivalry between the British section and the American section; each has vied with the other to do its best for the service of our common Lord and Master, and I am sure we shall continue to do that, and be able to do it better than ever before because of this Conference."

SIXTH SESSION.

DR. ROWLAND presided at the Closing Session on Friday afternoon.

THE CYCLE OF LESSONS FOR 1912–17.

Dr. REXFORD: "Referring to Professor Peake's question, I do not think there would be opposition to the cycle being elaborated somewhat more than is usual, but I question the advisability of going into details on fifty-two lessons for each year so far ahead. I am afraid that would be a waste of energy and time. Would not practically the same ends be met by extending the description of that cycle a little more fully than it has been extended in the past, and so covering more definitely the ground that is intended by the cycle? We are undertaking this work in a period belonging to another Committee. We do so under the necessity of the conditions. But it would be somewhat different if we were to launch a full detailed scheme for the period for which they are really appointed."

Prof. PEAKE: "My idea was only that we might help each other to understand how the whole scheme would work out. Of course, I do not want to set up my opinion against the experience of others, if that is considered better. We should naturally expect our suggestions to be revised. It would leave the American Committee quite free. If we like to get ahead with our work, I do not suppose anyone would object to that."

Dr. SCHAUFFLER: "If the English Committee is prepared to run the risk of revision and possible refusal, we would not object to it, so long as they do not kick afterward."

Prof. PEAKE: "It might be well, possibly, for us to prepare one year's detailed course, and see how our American friends like that, before we went on to prepare the five."

Dr. ROWLAND: "I think it would be an economy of labour if we did so. It is understood that the last suggestion of Professor Peake is left in that way."

SUNDAY SCHOOLS AND MISSIONS.

The Rev. FRANK JOHNSON: "I desire to ask whether anything can be done to give effect to the missionary spirit and resolutions of the Rome Con-

vention? Would it be possible or wise to appoint one Sunday annually as the World's Missionary Sunday? I know that there is much to be said against fixing many days devoted to special subjects, but the missionary aspect of the school is one that ought to be made more prominent."

Mr. E. K. WARREN: "I suggest that Dr. Bailey, Chairman of the World's Sunday School Executive Committee, might give us some light on this subject."

Dr. BAILEY: "I must say that I did not know at all of this subject being presented here. At this moment I do not recall just how the International Lessons Committee can promote the work which has been assumed by the World's Association. I will, however, venture to make a suggestion in this connection. I very much wish that this Committee would take into consideration the advisability of enlarging its membership by adding a member or two from the Continent, and from other parts of the world that are now earnestly engaged in Sunday School work, certainly to a degree far beyond what they were doing when this Committee was first organised."

Mr. E. K. WARREN: "Just a word in addition It was demonstrated, both at the Jerusalem and Rome Conventions, that the Sunday School forces

of the world were a wonderful medium by which the missionary force of the Church might be greatly strengthened. I think the suggestion made by Mr. Johnson with reference to a World's Missionary Sunday would be a very valuable one indeed, if it could be brought about.

"I would also like to add that you might do valuable service in that direction, if you considered the feasibility of changing the title of the lessons from 'International' to the 'World's Sunday School Lessons.'"

Mr. W. H. GROSER: "Perhaps at this stage it might be well that I read a paragraph or two from a letter received from Mr. Lehmann, of Cassel, who writes in the name of the Bible Schools of Germany, members of the Tract Distributing Society in Castile, and also in the name of the German delegation assembled at Rome. The first and second heads deal with the adoption of a larger number of festivals of the Church, and the next deals with the undesirability of having so many Temperance lessons, etc., but the next paragraph says, 'In order to help to remove the hindering impression that Sunday Schools are only an Anglo-American institution, and in order to bring the great idea of the World's Sunday School Association to bear upon the lesson plan, we ask you to consider the advisability of adding one or two German Sunday School men to the members of the Lessons Committee.'"

Dr. ROWLAND: "If we admit members from Germany, we shall have to do so from all other countries."

Prof. PRICE: "Referring to the suggestion of Mr. Johnson for using Sunday Schools more pointedly for the emphasising of missionary work, I would like to say that I was present at the Conference of the American Editorial Association a year ago this month at Winona Lake. The Editorial Association then spent one or two sessions discussing this very question: 'What can the Sunday School lessons do for missions?' And the final conclusion of that Conference was, that every lesson that could be adapted, or from which a lesson could be drawn for emphasising missionary work, should be so used. And the editors agreed that they would do that. Rather than insert lessons for distinctly missionary purposes, it was agreed that every lesson that could be so used should be adapted by the lesson writers in preparing notes for teachers."

Dr. SCHAUFFLER: "I have always felt that it is the policy of this Committee to resist special Sundays, because we have trouble now with the lessons on Temperance, and there are other and strong organisations trying to get our steamer to tow them. If you get a steamer with power, there will always be a lot of people who want you to tow them, and if you do not tow them they will curse

you. If we do tow, we shall make no progress. During each six years' cycle we have the Acts of the Apostles given to us where we can emphasise very heavily the missionary work. When we have such opportunities, I, for one, should not yet be willing to devote one extra Sunday a year to the missionary lesson. I hold to the same opinion in regard to Humane Sunday, Patriotic Sunday, Bible Sunday, Purity Sunday, and every other special Sunday."

The question was then dropped.

Enlarging the Lessons Committee.

Dr. Bailey: "I feel that I may say as Chairman of the Executive Committee, that the whole International System of Lessons would be stronger if there was a German member. I think there should be a representative from France and Scotland. I submit for your consideration a plan by which the larger countries could be represented —France, Germany, and Scotland. In India we have a representative, I understand. I could wish that these countries could be brought into closer contact with this Committee."

Dr. Rexford: "This seems to be the legitimate work of the British section. This organisation began in the United States. It was soon recognised that it was desirable to have their neighbours linked

with them, and they therefore invited Canada to join with them in this work, and representatives from Canada on the lesson were provided. The work is being extended in Mexico under the direction of the Association. I have no doubt that in due course we shall have representatives of the Lessons Committee from Mexico. The American section will no doubt charge itself with the responsibility of seeing that, as matters develop, proper representation, as far as it is safe, shall be given to those sections. On the same principle, I may say if there is to be a development on the Continent, that the matter comes under the purview of the British section of the Lesson Committee. Speaking frankly, I would like to have with us members of the Established Church in this country, and I have the hope that we shall have certain sections, at least, of that great body co-operating heartily, at some future time, in connection with the work here."

Prof. S. W. GREEN: "I should like to know what this membership would mean. I notice that in every one of the drafts of outline lessons is a note that answers must be sent to them at a certain date. Over what area are those drafts sent out?"

Dr. SCHAUFFLER: "They are sent all over the United States. I send to your Secretary, Mr. Groser.

I send to missionaries in the foreign field, to forty lesson writers in India, to New Zealand, Australia, and Cape Colony."

Prof. S. W. GREEN: "Membership of that kind, involving the sending of lessons and indicating criticism is easy, but if you add to this the direct work of drafting these lessons, there would be serious difficulties."

Mr. C. WATERS: "I do not think it very difficult, Mr. Chairman, in regard to the Continent of Europe anyway. If the British section were understood to be empowered here, or after correspondence with the American section, to appoint members of the Lessons Committee in such countries of Europe as they might deem to be desirable, they could consider the matter."

Dr. ROWLAND: "Could they be corresponding members, and not executive members?"

Mr. GROSER: "There would be no difficulty as to the appointment of additional members, whether we call them corresponding or not, if it were understood that they are not to be summoned from the Continent to attend our meetings. I think it would be a very good thing if we could secure corresponding members from the Continent."

JOINT CONFERENCES—A GENEROUS OFFER.

Mr. HARTSHORN: "How soon, in the ordinary course of events, will the next outline of lessons be ready to send over to America? Will it be before the next annual meeting of the Committee?"

Dr. SCHAUFFLER: "It ought to be before that. It ought to reach us before the first of June 1908."

Mr. HARTSHORN: "I am intensely interested in the relations and the results of this Conference. I can understand, and so can you better than I, what it would mean if, after the American section has considered this outline and are ready to report, instead of reporting in writing, two or three of the American members of the American Committee could come to London and hold a final meeting over the report of these lessons. I am ready to say to you, brethren, that if such a plan can be arranged, I will guarantee that the money for the coming of those three members of the Lessons Committee shall be furnished, so that instead of submitting the matter by correspondence which is so unsatisfactory, it shall be presented and discussed by the three members of the American Section in your presence in London."

Dr. ROWLAND: "I think it would be an admirable thing, and it is a very generous offer."

Mr. HARTSHORN: "Before the matter is settled, you shall have a Conference similar to this with three members of the American Section."

Dr. ROWLAND: "I understand it then, that the method will be this: the English section will prepare the rough draft of the whole cycle, and some of the details of the first year, and that will be sent over to the American section. Then you will send back your criticisms, not in correspondence, but in the hands of three representatives. I think we all appreciate the kindness and generosity of Mr. Hartshorn's suggestion."

Mr. HARTSHORN: "May I say just one word more in regard to the American brethren coming to England. It is suggested that it will cost no more to bring three English brethren to America than it will to bring three American brethren over here. Now, if the American section of the Committee will invite three members of the British section to meet with them, send the bill to me, and it shall be answered. If you meet in Boston, I shall claim the privilege of entertaining the three English brethren."

Dr. ROWLAND: "I am sure we are very much obliged for that generous invitation."

Mr. W. H. GROSER: "I beg, Mr. Chairman, to move a resolution for which I desire the special attention of the British members—

"'That the members of the British section of the International Lessons Committee here present, cannot allow the meetings of this Conference to close without giving expression of their appreciation of the unfailing courtesy, patience, and sympathy with which the American delegates have received and considered the various suggestions submitted to them. To this undoubtedly are due, in large measure, the unity of spirit and harmony of sentiment which have characterised the proceedings of the Conference, the results of which, it may be confidently hoped, under the guidance of the Divine Spirit, will be attended with large and permanent profit, not only to the Sunday Schools of America and Great Britain, but also to those of the whole world.'

"I beg, sir, very cordially to move this resolution."

Mr. BELSEY: "I can only say that my highest anticipations have been more than realised. We never had a more delightful and satisfactory interview with brethren engaged in the same work in any land, and especially in America. I wish, with a very great deal of hearty appreciation, to second Mr. Groser's motion."

Prof. PRICE: "I also have a resolution to move

for which I invite the special attention of the American section—

> "'We, members of the American section of the International Lessons Committee, and the Executive Committee of the World's Sunday School Association, wish to express our profound gratitude to our English brethren for the delightful Christian fellowship, kindly spirit, and gracious hospitality which we have enjoyed during the days of this Conference, and pray God that the outcome of our deliberations may largely extend and magnify the kingdom of our Lord and of His Christ.'"

Dr. REXFORD: "I have been associated for a number of years with the work of this Committee, and have met many times in the United States and Canada, and looked forward with special interest to this Conference, when we should meet face to face with the whole membership of the Committee, including the British and American sections. There was a feeling that by coming together face to face with those who were intimately associated with this work on the two sides of the Atlantic good results could not fail to follow. And, as has already been intimated, the results of our three days' association together have exceeded our most sanguine hopes. Not that we think alike in everything. It would not be necessary for

us to come together if we could be sure beforehand that we all had the same opinion or took the same view. The strength and power of the Conference arise from the fact that, while holding different opinions and looking at things from different points of view, we have been able to agree to differ and to work together. I have, therefore, very great pleasure in seconding the motion by Prof. Price."

Dr. SCHAUFFLER: "I take very much pleasure in moving a vote of thanks to the two Chairmen who have occupied the Chair, for their wisdom, patience, and tact in conducting and guiding the business of this Conference through the last three days."

This was seconded by Prof. IRA M. PRICE, and carried.

A similar vote was unanimously passed acknowledging the services of the two Secretaries, Dr. Schauffler and Mr. W. H. Groser.

Mr. HARTSHORN: "Just one word more, to the American section especially, and for the information of our British friends as well. This Conference has been made possible by the contributions of the American publishers, and I think it would be a fitting thing if this Conference should express its grateful appreciation of their gifts. If you will so act, I will prepare the resolution with care and see that it is properly presented to them."

The resolution was moved by Dr. REXFORD, seconded by the Rev. FRANK JOHNSON, and passed.

Dr. ROWLAND: "We have all greatly enjoyed the very interesting Conferences in which we have taken part. I believe they have not only brought us together, but will bring together the great denominations which are engaged in the work of Sunday Schools. Although we as Christian workers may not leave behind us very much in the way of literature, it will be a great thing if we leave noble characters that we have helped to form. That is the sort of work I am sure it is our ambition to do. Let us thank God, brethren, for the happy, joyous time we have had, and still more for the spiritual results of our Conference, which I believe will be very far reaching in this country and in other lands."

Dr. Rowland then closed the Conference with prayer.

RESOLUTIONS PASSED BY THE CONFERENCE.

1. That the International Lessons Committee undertakes to provide schemes of lessons for the whole range of Sunday School teaching, including Primary work (ages three to nine), General or Intermediate work (ages nine to fifteen), and Senior or Advanced work (over fifteen years). That the lesson for the General or Intermediate Division shall be uniform, and that Primary and Advanced Lessons may be prepared by the American and British Sections of the Lessons Committee jointly or independently, but with a view to securing uniformity as soon as possible.

2. That in the preparation of each cycle of lessons, the interests both of Biblical scholarship and practical efficiency be duly recognised.

3. That in the compilation of such lessons the method and progress of Divine revelation should be kept in view.

4. That we commend the principle of affording opportunity, as far as practicable, for the consecutive study of (*a*) separate books and (*b*) definite periods of Sacred History.

5. That the Poetical and Prophetical books of the Old Testament and the Epistles of the New Testament should be used when possible in illustration of the contemporary history and its teaching.

6. That the present cycle of six years be deemed of suitable length, as also the average proportion of New to Old Testament subjects, viz. 7 to 5

7. It is suggested, however, that in the arrangement and length of the courses regard should be had to the respective requirements of the subject matter, and the Review Lesson be inserted at the most suitable point in each series, rather than always and arbitrarily on the last Sunday of the quarter.

   And, further, that as the Review is intended rather to focus some main teaching of the series which it closes, than to recapitulate the whole, the Committee should in future afford the guidance of a definite title to each Review and of illustrative Scripture.

   A Preview Lesson may at times be usefully prescribed, to be dealt with similarly by the Committee.

8. This Conference, believing that it would be helpful to prepare International Lessons for Senior Classes which shall include instruction on the progress of Revealed Truth, and on Christian Doctrine and Ethics, and the simpler aspects of Christian Apologetics, also some connected view of the Bible as a whole and in its several divisions, hereby requests the British Section to prepare schemes of this character.

9. That the British Section of the Lessons Committee be requested to prepare a three years' Primary Course to cover the ages six to nine.

10. That the Committee be requested to prepare a list of texts, which shall be chosen in the first instance for their intrinsic value, and that from these, so far as possible, the "Golden Texts" shall be selected, to emphasise and enforce the central truth contained in the portion of Scripture to be studied.

11. That the British Section of the Lessons Committee be requested to prepare a general scheme for the lessons of 1912–1917 inclusive, and a detailed list of the lessons for 1912.

12. That the American Section of the Lesson Committee prepare the detail outline of lessons for 1911.

REPRESENTATIVES ATTENDING AT THE CONFERENCE.

Key to Frontispiece.

Standing at back of Hall, from left to right—

The Rev. A. E. Garvie, M.A., D.D., Mr. Marion Lawrance, Prof. F. A. Wells, Mr. E. K. Warren, Mr. W. N. Hartshorn, the Rev. Alfred Rowland, B.A., LL.B., D.D.

Seated behind table—

Mr. T. G. Ackland, F.I.A., the Rev. R. Culley, Dr. G. W. Bailey, Mr. E. Towers, the Rev. J. P. Stahr, D.D., Mr. F. Clements, the Rev. Carey Bonner, the Rev. M. Rhodes, D.D., Prof. A. S. Peake, M.A., D.D., Mr. W. H. Groser, B.Sc., Prof. I. M. Price, LL.D.

Seated in front of table—

Mr. J. R. Pepper, Mr. W. B. M'Crillis, the Rev. Principal Rexford, D.D., the Rev. A. F. Schauffler, D.D., Mr. Jas. S. Crowther, Mr. F. F. Belsey, J.P., the Rev. C. H. Kelly, Mr. Charles Waters, the Rev. Frank Johnson, Prof. S. W. Green, M.A.

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